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MOUNDS, MONUMENTS, AND INSCRIPTIONS;

ILLUSTRATING BIBLE HISTORY.

BY MARK B. CHAPMAN, D.D.,
Author of "Lands of the Orient."

WITH AN INTRODUCTION BY

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INTRODUCTION.

THE publication of such books as Sayce's "Higher Criticism and the Monuments," "Babylonians and Assyrians," "Early Israel and the Surrounding Nations"; Rogers's "History of Babylonia and Assyria"; McCurdy's "History, Prophecy, and the Monuments"; Rassam's "Asshur and the Land of Nimrod," and others that might be mentioned, has familiarized the popular mind with the fact that there has been preserved a veritable historical record parallel, generally speaking, with that contained in the Old Testament and serving valuable ends of elucidation and verification. Sayce and Hommel may have somewhat exaggerated the value of these independent historical materials for the refutation of the predominantly literary and documentary hypotheses of higher criticism. Indeed, historians will find higher and more constructive uses for these records unearthed by the pick and the spade than those of mere polemics. The data are in hand for a positive historical reconstruction of that great ancient world of Western Asia of which the life of Israel was a part. However the relative political

or commercial importance of Israel may have suffered by the uncovering of this wider world, in which the Hebrews but seldom played a leading part, there is incalculable gain in the securing of a correct historical perspective and in the illumination and completion of what remains obscure or fractional in the Old Testament. What once stood alone in that ancient record, moreover, is now vouched for by many witnesses, telling of the same events from the standpoint of the party of the other part, and corroborating, with independent freedom, what prophets and historians had set down in the sacred books of the Jews. Such are the priceless gifts which the science of history is now bestowing upon the understanding of the Old Testament and upon the origins and early developments of revealed religion.

With commendable diligence Dr. Chapman has explored this great new literature of the East, and, in simple and attractive form, has presented his results in these pages. His work has been brought down to date, and probably covers the whole field as no other single volume has attempted to do. As an introduction to a most engaging and profitable field of study; as a necessary help to the proper interpretation of the Old Testament; as an account of the materials with which historians do

their work, Dr. Chapman's useful and timely volume may be commended as embodying within small compass just the information for which the busy but inquisitive minister or teacher of a Bible class is in search. The book seems to me to have a real mission of usefulness, and I cordially invite the attention of all students of the Old Testament to the matters here so pleasingly and strikingly brought into view. JNO. J. TIGERT.

NASHVILLE, 13 *August*, 1901.

MOUNDS, MONUMENTS, AND INSCRIPTIONS.

CHAPTER I.

Introductory.

Modern Research and Discovery—Herculaneum and Pompeii—The Rosetta Stone—The Ruins of Persepolis—Cuneiform Inscriptions—Early Travelers and Discoverers—The Behistun Rock—Claudius James Rich—Translation of Persian and Babylonian Inscriptions.

This is an age of invention and discovery, and we can scarcely keep pace with the rapid march of the world. The past nineteenth century has witnessed the most astounding progress along every line of intellectual thought and culture, and the world has been practically transformed during the last fifty years. But no discoveries have been more important and valuable than those which have brought to light the histories of the great cities and empires of the past, and have uncovered the records of the oldest civilization of the human race. When after having lain buried under lava and ashes for over eighteen hundred years, Herculaneum and Pompeii were uncovered and their treasures unearthed, it was considered a very wonderful discovery; and there is no more interesting museum in the world than that where these relics are kept, and where are seen plaster of Paris casts of men and women who perished nearly nineteen hundred years ago when Vesuvius belched forth that fearful torrent of fire. When Dr. Schliemann, shoveling away the dust of ages, discovered the site of Troy

and proved that the early history of Greece was not a mass of myths and fables, but that Homer's "Iliad" was based on facts, the whole world was startled. The old walls of Troy now stand again on firm foundations, and Agamemnon has come up out of the shadowy realms of myth and walks again king of men.

The most interesting and remarkable of all archæological discoveries, however, have been the results of the spade of the explorer and the patient skill of the decipherer in the sands of Egypt, in the historical valleys of Assyria and Syria, and in the deserts of Persia and Arabia, as they have brought to light monuments, cylinders, mural inscriptions, clay tablets, papyrus rolls, coins, seals, necklaces, pottery, and multitudes of other relics. These monuments and records have awakened into life, as by the wand of a magician, the entire history of the ancient empires of Chaldea, Babylonia, Assyria, and Egypt, and we see the history of Israel, as contained in Scripture, standing out against a vast background, in the dim perspectives of which we see these great nations of antiquity. After standing for so many centuries on the far horizon of time, silent as the sphinx, to-day they are moving toward us, and are raising the finger of silence from their long-closed lips, bringing us revelations of an old world of which we did not even dream.

As thrilling as is the recovered history of these long-buried Oriental empires, that which is of deepest and most absorbing interest is the fact that many

of these discoveries are but so many commentaries upon the Scriptures, and have done for the older records of the Bible what the discoveries of Dr. Schliemann have done for the early traditions of Greece. A flood of light has been thrown upon the history of Israel; many a perplexing and obscure passage in the Bible has been made clear; the heroes and writers of the Old Testament are speaking to us once more in living tones; and we have indisputable evidence of the substantial accuracy of the historical statements of the Scriptures.

The old idea that Israel was one of the most ancient nations, and that it was the center and soul of the ancient world, has been completely revolutionized. This theory is a mistake similar to the Ptolemaic view of the solar system. Instead of Israel's being the controlling power, it was but one of a number of dependent states, of which Babylonia or Assyria was the central sun. Its career was but an episode in the history of the northern Semites, Babylonia, with its offshoot Assyria, being the chief determining factor. To Babylonia is due in large measure the formation of the political environment of Israel, and its history goes back several thousand years before Abraham was born; so that when Israel is compared with Babylonia, Assyria, and Egypt, it is a modern history. It was sixteen centuries after the first recorded expedition from Babylonia to the west that Abraham, himself an emigrant from the banks of the lower Euphrates, entered the Land of Promise. A thou-

sand years later the Hebrews, who were really a Chaldean colony, again entered Palestine and became a nation. Seven centuries are the outside limit of their residence in Cnaaan as an independent people. During the latter half of this period they were at the mercy of Assyrians and Babylonians. Northern Israel was abolished by the one, southern Israel was deported by the other. As we bring to light the history of these old empires, Israel may be seen in its true external setting.

The first valuable modern archæological discovery was that of the "Rosetta Stone," by a French engineer in the trenches of Fort St. Julien, near Rosetta, in Egypt, during Napoleon's invasion of that country in 1799. In 1802 it was brought to England, and presented by George III. to the British Museum, the English having obtained it by treaty when the French evacuated Egypt. It is one of the most valued of the many British Museum treasures, and though it is only a rude block of black basalt, it is well called "a priceless jewel" by archæologists and philologists, since it proved the key to the hieroglyphic language of Egypt and opened the sealed book of Egypt's mighty past. The inscription on this stone is written in three languages—the hieroglyphic or priest-caste language, the Demotic or common speech of the people, and Greek. Their knowledge of Greek enabled Young and Champollion to decipher and translate it, and this began the science of Egyptology. The inscriptions on the stone pertain to

a decree in honor of Ptolemy Epiphanes, by the priests of Egypt, assembled at a synod at Memphis. The synod was convened on account of Ptolemy's remission of taxes and dues owed by the sacerdotal body. Since this discovery, and especially during the last two decades, the temples, pyramids, and tombs of Egypt have yielded up countless treasures of buried wealth, which have enriched the museums and libraries of the world. In 1865 Professor Lepsius exhumed at Zoan a tablet older than the Rosetta Stone, bearing an inscription in two languages—Greek and hieroglyphic—which afforded fresh information as to the extinct written tongue.

Preceding the discovery of the Rosetta Stone was the visit of adventurous travelers to the ruins of the old city of Persepolis in Persia. The first European who ever saw these ruins, so far as is known, was a wandering friar called Odoricus, who stopped there on his way to Cathay in 1320 A.D. Other travelers followed from time to time and gave descriptions of the great platforms and terraces upon which had been built magnificent palaces by Darius and Xerxes, which had perished in the conflagration lit by Alexander's own hand, in a fit of drunken fury. On the walls of the splendid stone staircases leading to these platforms are profuse and exquisite ornaments with trilingual cuneiform inscriptions. These inscriptions constituted the first discovery which had ever been made of the ancient languages of Persia, Babylo-

nia, and Assyria, since they had become extinct; and it is remarkable that this clew to the cuneiform inscriptions should have been found at a place so far from the land of Mesopotamia.

In 1621 Pietro della Valle wrote letters describing his travels through Turkey, Persia, and India, and for the first time there was published in Europe a copy of part of the strange inscriptions at Persepolis. While some European scholars compared these characters to arrows, others considered them to be wedges, the Latin name for which was *cunei*, and from this was derived the word *cuneiform*.

In 1765 Karsten Niebuhr visited these ruins, and later published a complete and accurate copy of the inscriptions. In 1798 Professor Tychsen, of the University of Rostock, in Germany, and in 1802 Frederick Münter, the Danish academician of Copenhagen, began the attempt to decipher these texts, and started the work which has yielded such vast and astounding results.

The credit is due, however, to Georg Friedrich Grotefend, of Hanover, born 1775 A.D., for the discovery of the key which has unlocked the secrets of the ancient Assyrian and Babylonian literature. When a young man he began to study the inscriptions from Persepolis, and, following the theory that had been adopted by Tychsen and Münter, he determined that the inscriptions which accompanied the figures of kings were the names and titles of these monarchs. He noticed that the

inscriptions generally began with three or four words, one of which varied, while the others remained unchanged. He guessed that the first word was the name of a king, while the others represented the royal title. He found that it was probable that certain of the monuments on which were these inscriptions had been constructed by Darius, and he accordingly gave to the characters composing it the values required for spelling "Darius" in the old Persian form. He thus succeeded in obtaining conjectural values for six cuneiform letters. He continued this process until he possessed a small alphabet. He was the first scholar who learned to read an ancient Persian word, and from his study and research came the wonderful power to read Babylonian and Assyrian literature.

In 1835 Sir Henry Rawlinson, then a young British officer, became deeply interested in the decipherment of these Persian inscriptions, and achieved a great triumph. He took up the work where Grotefend had left it, and using the clew of the German scholar, he set to work to construct an alphabet and interpret the inscriptions. He found materials for this work by copying the great inscription which Darius had caused to be engraved on the sacred rock of Behistun in commemoration of his accession to the throne of Persia. This rock is near the caravan route between Bagdad and Hamadan, and rises to the height of seventeen hundred feet. On the limestone surface of one perpendicular face of this rock stands this inscrip-

tion, the largest page of history known, written in five extensive columns, in Persian, Median, and Babylonian cuneiform characters. It was a tremendous task to copy the whole text, and it took several years to complete the work. But the inscription and the translation were finally published, other great scholars assisting in the work. This version served as a starting point for the decipherment of the inscriptions on monuments, cylinders, and tablets, and was the key which unlocked the records of the prehistoric ages.

In the meantime, while these Persian inscriptions were being studied and translated, the ruins of Babylon, Nineveh, Ur of the Chaldees, Nippur, and other ancient cities of Mesopotamia, were being discovered, though it was several centuries before their vast treasures were unearthed. While the site of Babylon had never been forgotten, there was very little known of it, and up to the twelfth century dense ignorance settled over its ruins. In 1160 A.D. the Rabbi Benjamin of Tudela, in the kingdom of Navarre, in journeying through the East visited the Jews of Mosul, and saw across the river the great mounds which marked the site of Nineveh. He also identified Babylon, and describes the ruins of Nebuchadnezzar's palace which he saw there.

The English traveler Eldred visited these same great ruins in 1583, and wrote the first description which aroused the intense interest of scholars and explorers. Archæologists and scientists began to

investigate these long-deserted sites, but they did not make many discoveries, and it was not until the close of the seventeenth century that they began to dig up those great mounds and discover the long-buried history of Babylonia and Assyria. From 1734 to 1811, Jean Otter, member of the French Academy of Inscriptions and Belles-lettres; Karsten Niebuhr, whose name is associated with the Persepolis inscriptions; M. de Beauchamp, a French astronomer and archæologist; and other travelers and scientists, made explorations and discoveries which aroused great enthusiasm and interest.

But the first really successful scientific explorer was Claudius James Rich, an Englishman, in the service of the East India Company, who in 1811 began to make a thorough examination of the mounds which it was claimed occupied the site of Nineveh. He established the identity of the ancient Assyrian city, and carried the first sculptures and inscribed stones to the British Museum, which formed the basis of the great Assyrian and Babylonian collection which is now in London.

These explorations were followed by the era of excavation which has continued to the present day, the marvelous discoveries increasing with every new expedition. Great mounds that had lain untouched for millenniums have been dug up and thoroughly examined, and amid the débris of these buried and forgotten ruins have been found not only the remains of palaces, temples, monuments,

and great buildings, but immense libraries, inscribed bricks, vases, tablets, and mural inscriptions, which have given us the history and chronology of those ancient and almost unknown people, with their manners and customs, their social surroundings and scientific knowledge, and their very thoughts and emotions.

The books of these libraries, of which not less than one hundred and sixty thousand are now in the various museums of the world, were written on imperishable clay, covering almost every subject, and showing that literature has flourished in the earth for more than six thousand years. These books are usually two or three inches long, about an inch wide, and a little over half an inch in thickness. Some, however, are much larger, shaped like cylinders, sixteen inches high and about five inches in diameter. They were written with great care, and contain history, poetry, business and social letters, religion, medicine, and general literature. Every business tablet is dated, and hence we have the correct chronology of those people. Great numbers of statuettes, vases, and bricks have been found bearing the names, titles, and dates of the early kings, which enable us to trace the political development of those old countries.

It was through the arduous labors of Grotefend, Rich, Botta, Rawlinson, Layard, Hincks, Oppert, and others that these long-lost languages were recovered; and because of the efforts of these men, Oriental scholars can now translate the cuneiform

inscriptions as easily and accurately as they can Greek or Latin.

It was not until 1857, however, that this new science was proved to be correct. The Council of the Royal Asiatic Society determined to subject it to a conclusive test. Copies of the annals of Tiglath-pileser I. were sent to Rawlinson, Hincks, Fox, Talbot, and Oppert, and they were asked to make the translations independently of each other, and send them under seal to the secretary of the society. When the translations were opened and examined, they were found to be substantially the same, and this triumphantly demonstrated the correctness of the theory. Since that time the study of the cuneiform script of Babylonia and Assyria has made wonderful progress, and an ordinary historical text can now be read with as much accuracy as a page from one of the historical books of the Old Testament. Indeed, as Professor Sayce says, it can be read with even greater certainty, since it presents us with the actual words of the original writer; whereas the text of the Old Testament has come to us through the hands of successive generations of copyists, who have corrupted many passages so as to make them grammatically unintelligible.

CHAPTER II.

Light on the Earlier Chapters of Genesis.

Discovery of Nineveh—The Library of Assur-banipal—Chaldean Account of the Creation and the Deluge—The Great Library at Borsippa—The Sabbath—Traditions of a Paradise—Babylonian Picture of the Serpent and the Fall of Man.

No portion of the Bible has been so persistently attacked as that which describes the creation and fall of man. The first few chapters of Genesis have been the battle ground of the critics, and they have brought science, history, archæology, evolution, and anthropology to the witness stand to disprove the statements of Moses. But their witnesses have turned state's evidence, and the very testimony with which they sought to impeach the sacred record is to-day substantiating it. In 1853 Hormuzd Rassam discovered at Kuyunjik, the site of the long-buried city of Nineveh, the great palace of Assur-banipal, commonly known by the name of Sardanapalus. In the saloon of this palace he found the library of the king, which is the largest Assyrian library ever discovered. It consisted of inscribed terra cotta tablets of all shapes and sizes, the most important of which contained the Chaldean accounts of the creation and deluge. These tablets were written about the year B.C. 660, and were copies of much older records, some of which have since been found.

Both duplicates of these tablets and additional fragments have been discovered in the older libraries of Borsippa and Sippara (Sepharvaim), as well as portions of a still older legend from the ancient priest-city of Kutha. One of the tablets in the library of Kutha contains this curious statement: "On a memorial tablet none wrote, none explained, for bodies and produce were not brought forth in the earth." This would seem to intimate that, according to Chaldean tradition, the art of writing went back to the very beginning of mankind.

This Assyrian epic of the creation was written on seven tablets, corresponding in number with the seven days of the Genesis story, though there is no direct identification of these seven columns with the seven days of the week. The story begins with a time when nothing existed but the primeval ocean, the great abyss. We possess, unfortunately, only portions of it, since many of the series of clay tablets on which it was inscribed have been lost or injured. While the language of this Babylonian account of the creation bears a striking resemblance to that in Genesis, the former is polytheistic and materialistic, while the latter is monotheistic and is told in pure and simple language. The Chaldean story is mythological and poetic, and very much longer than the Hebrew record. As has been well said, in passing from the Babylonian to the biblical account, "we pass, as it were, from the 'Iliad' to sober history." In the

one, we see the action of deified nature; in the other, the will of the one supreme God. But the accounts are so similar that they must have come from the same source. These are the opening lines of the first tablet:

At that time the heaven above had not yet announced
Or the earth beneath recorded, a name;
The unopened deep was their generator,
Mummu-Tiamat (the Chaos of the Sea) was the mother of them all.
Their waters were embosomed as one, and
The cornfield was unharvested, the pasture was ungrown.

The fifth tablet, which is the largest of the strictly creation tablets, and is also the most important, describes the appointment of the heavenly bodies, and presents striking agreements with the biblical account of the fourth day of creation. It begins with the declaration that the Creator "made beautiful the stations of the great gods," or stars, an expression which is a striking parallel to the oft-recurring phrase in Genesis, "And God saw that it was good." This inscription follows:

The constellations he arranged them, the double stars he fixed.
He ordained the year, he appointed the zodiac signs over it;
The twelve months of constellations by threes he fixed
From the day when the year commenced to its close.
He established the position of the crossing stars and for the seasons their bounds,
Not to make fault or error of any kind.

The next tablet, which describes the creation of animals, is almost entirely destroyed, only a few lines remaining. "At that time," it begins, "the gods in their assembly created (the living crea-

tures). They made beautiful the mighty (animals). They made the living beings come forth, the cattle of the field, the beast of the field, and the creeping thing." It is very unfortunate that the lower portion of this tablet is so mutilated, for it is the opinion of many Assyriologists that if it had been preserved we would probably have found in it the Babylonian version of the creation of man. On another tablet there is a hymn to Ea, the god of creation, in which this passage occurs: "For their redemption did he create mankind, even he, the merciful one, with whom is life"; and in another fragment are these words: "Mayest thou be great, for a noble companion art thou. Let thy manhood be increased. With the dominion of all the gods I have caused thy hand to be filled." This seems a parallel to the declaration in Genesis, "Let us make man in our own image."

Another small tablet of very great antiquity, supposed to be of Accadian origin, has also been found in which occurs this statement: "The woman from the flank of the man was called." It would certainly seem from this striking parallel to the Genesis story that the Bābylonians also knew the story of the creation of woman from the rib of the man.

Most of these creation tablets, duplicates of which were first found in the library of Assurbanipal, have been found in the great library of the University Temple of Nebo, at Borsippa. This was one of the oldest of Babylonian libraries, hav-

ing certainly been in existence as early as B.C. 2500. In the light of all these primeval inscriptions, who can doubt but that the scriptural account of the creation and these primeval traditions came from a common source, and that they were handed down from beyond the flood as an heirloom of the antediluvian world?

The last of the creation tablets contains an account of the institution of the sabbath, which was called *Sabbatu*, and which in the Accadian language meant "a day on which work is unlawful." This sacred day was to be observed on the seventh, fourteenth, twenty-first, and twenty-eighth days of the lunar month, and on those days the calendar lays down the following injunctions: "Flesh cooked on the fire may not be eaten. The clothing of the body may not be changed. White garments may not be put on. A sacrifice may not be offered. The king must not drive in his chariot, or issue royal decrees. The augur may not mutter in a secret place. Medicine for the sickness of the body one must not apply, nor may any curse be uttered." These remarkable words are also found in one of the calendars: "The seventh day is a resting day to Merodach and Zarpanit, a holy day, a sabbath." What a striking parallel we here find to the declaration of Moses: "On the seventh day God finished his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and hallowed it: because

that in it he rested from all his work which God had created and made." (Gen. ii. 2, 3.)

It is very interesting to notice that the Babylonians were as strict in their observance of the sabbath as the early Jews, for no work was to be done and no fire was to be lighted for the cooking of food. Do we not also find in the command not to apply "medicine for the sickness of the body" a counterpart to the law of the Pharisees which was implied in the question they asked Jesus, "Is it lawful to heal on the sabbath day?" (Matt. xii. 10.)

The chief difference between the Babylonian and Jewish sabbath was that the former was essentially lunar in its character. The first sabbath was the seventh day of a month, whatever might be the length of the month that preceded it. Each sabbath was dedicated to some particular god, and the term frequently used by Babylonian writers was that it was "the day of the rest of the heart." The nineteenth day of the month was also observed as a sabbath, which is found to be another striking parallel to the Mosaic law when we recall that the nineteenth day of the month is the forty-ninth, or seventh week, from the first of the previous month, thus making a sabbatical week. (Deut. xvi. 9–16.)

No more important or interesting discovery has ever been made than that the sabbath is not a Jewish institution, but, as is declared in Genesis, it goes back to the dawn of human history, and had a

basis in the physical constitution of man. Wherever, in all the annals of the past, the week existed, it was marked by the observance of one day in seven as a day of rest.

All nations have some traditions of a paradise, a place of primeval happiness. The most common hieroglyphic in Egyptian texts is a pictorial symbol of primitive Eden, divided by its fourfold river. A writer in the *Edinburgh Review* says: "The Buddhists and Brahmans, who together constitute nearly half the population of the world, tell us that the decussated figure of the cross, whether in a simple or complex form, symbolizes the traditional happy abode of their primeval ancestors—the paradise of Eden toward the East, as we find it expressed in the Hebrew. And, let us ask, what better picture or more significant characters in the complicated alphabet of symbolism could have been selected for the purpose than a circle or a cross?—the one to denote a reign of absolute purity or perpetual felicity, the other those four perennial streams that divided and watered the several quarters of it."

These same ideas are in the most ancient ethnic thought—in the Egyptian, Accadian, Assyrian, Indian, Persian, Greek, Chinese, and Japanese: the idea of a beautiful garden, with rivers flowing from it, the abode of the gods and of the ancestors of the race.

Hindoo legends tell of a garden in the East, on the summit of a mountain of jacinth, inaccessible

to man; a garden of rich soil and equable temperature, well watered, and abounding with trees and flowers of rare colors and fragrance. In the center of Jambu-Dwipa, the middle of the seven continents of the Puranas, is the golden mountain Meru, which stands like the seed-cup of the lotus of the earth. On its summit is the vast city of Brahma, renowned in heaven, and encircled by the Ganges, which, issuing from the foot of Vishnu, washes the lunar orb, and, falling thither from the skies, is divided into four streams that flow to the four corners of the earth. In this abode of divinity is the Jambu tree, from whose fruit are fed the waters of the Jambu river, which give life and immortality to all who drink thereof.

In an ancient Accadian hymn the goddess Ishtar is addressed as "Queen of the land of the four rivers of Erech," which arose in paradise. This translation of an inscription found on an old Accadian tablet is given in "Records of the Past," vol. ix.: "In Eridu a dark pine grew. It was planted in a holy place. Its crown was crystal white, which spread toward the deep vault above. The abyss of Hea was its pasturage in Eridu, a canal full of waters. Its station was the center of this earth. Its shrine was the couch of Mother Zikum. The [roof] of its holy house like a forest spread its shade. There were none who entered not within it. It was the seat of the mighty Mother."

In the second chapter of Genesis we learn that

it was in the plain of the Euphrates that the first living creatures were created, and it was there that the first garden was planted, in the midst of which grew the tree of life. We learn from the cuneiform records that that plain was called Edinna (Eden) in the ancient Accadian tongue, and the rivers of Eden are found in the rivers and canals of Babylonia. The two great rivers between which this plain, or valley, lay were the Tigris and the Euphrates, the former called by the Accadians *id Idikla*, "the river of Idikla," the biblical Hiddekel. The name Pishon is a Babylonian word meaning "canal," and Gihon is probably the Accadian Gukhan, the stream on which Babylon stood. The word *cherub* is also of Babylonian derivation. The winged monsters, with the body of a bull and the head of a man, are sometimes found in the Assyrian sculptures on either side of the tree of life, and are called kirubu, whence the Hebrew *kerubim* and the English "cherubim." They often stood at the entrances of Babylonian palaces, and were supposed to prevent the evil spirits from entering within. King Esarhaddon, speaking of one of his immense palaces, writes: "In its gates I placed bulls and colossi, who turn themselves against the wicked according to the command impressed upon them [by the high priests and soothsayers]; they protect the footsteps, causing peace on the path of the king, their creator." Lenormant says that on an Assyrian talisman in the collection of M. de Clercq he found

the word *kirubu* in place of the ordinary *sedu*, or "protecting genius."

In nearly all ancient religions and mythologies there is a paradise tree, and the Assyrians, Phœnicians, Persians, Brahmans, and Buddhists all had their sacred tree. The Aryans, as early as in the far-off Vedic age, had their world-tree, which yielded the gods their *soma*, the drink which maintains immortality. The same tree appears in the earliest Accadian mythology. In ancient Egyptian mythology a similar tree inclosed the sarcophagus of Osiris, and out of this the king of Byblos caused the roof-pillar of his palace to be taken. The sacred tree of the Buddhists figures largely in their sculpture, and this was the Tree of Wisdom,

> beneath whose leaves
> It was ordained that Truth should come to Buddha.

The Greeks had their "holy palm" in Delos, and their sacred olive on the Acropolis at Athens. In the garden of the Hesperides, the tree which bore the golden apples was unquestionably the tree of paradise; and even the Chinese Tauists have a sacred tree in the center of the enchanting Garden of the Gods.

We find in the Babylonian records distinct traces of the story of the serpent and the fall in the garden. In the British Museum there is an archaic Babylonian gem, a seal cylinder, which contains the figure of a palm tree, on one side of which sits a man, and on the other side a woman, each

reaching out a hand to grasp some of the rich fruit which hangs from the branches. Behind them is an erect serpent. Surely we have here a Babylonian representation of the old story of the temptation and fall of man. There are also some references in the bilingual (Accadian and Assyrian) dictionaries which inform us that the Accadians knew of a "wicked serpent," the "serpent of night and darkness," which had brought about the fall of man. In the mythology of Babylonia this wicked serpent is represented by the great dragon Tiamat, which for myriads of years had coiled round the earth like a serpent around its egg, and who is represented on the monuments as a serpent-limbed woman.

Boscawen gives this translation of part of the inscription on the third creation tablet:

> The great gods, all of them determiners of fate,
> They entered, and, deathlike, the god Sar filled.
> In sin one with the other in compact joins.
> The command was established in the garden of the god.
> The Asnau (fruit) they ate, they broke in two,
> Its stalk they destroyed;
> The sweet juice which injures the body.
> Great is their sin. Themselves they exalted.
> To Merodach, their Redeemer, he appointed their fate.

We certainly have here the story of the fall, while there is an intimation in the last line that the evil serpent is to be overthrown by Merodach, who will restore the fallen.

CHAPTER III.

The Flood and the Tower of Babel.

The Flood Tablets—The Story of Berosus—Babylonian Account of the Deluge—Difference Between the Babylonian and the Hebrew Records—New Flood Tablets Discovered by Pére Scheil—The Tower of Babel—Birs Nimrûd.

Among the most important and interesting archæological discoveries ever made was that of the famous flood tablets found in 1853 by Hormuzd Rassam in the ruins of Assur-banipal's palace at Nineveh. In 1872 these tablets were translated and published by Mr. George Smith, and they may well be called "The Magna Charta of Assyriology." Previous to this we possessed a very short Babylonian account of the deluge in the fragments of Berosus, an Egyptian priest of the third century B.C., who wrote a history of Babylon. The story of Berosus is wholly thrown into the background by the fuller and more circumstantial account found on the Babylonian cuneiform tablets, although Berosus doubtless derived his account from the ancient Chaldean inscriptions. These tablets contain an epic poem written in twelve books, arranged on an astronomical principle, so that each book should correspond to one of the signs of the zodiac. The history of the deluge was introduced into the eleventh book, which has the sign corresponding to Aquarius, "the water-bearer." Sisu-

thros tells the story of the flood to his grandson, Gisdhubar, who had traveled in search of health to the shores of the river of death at the mouth of the Euphrates. Sisuthros tells him how Ea, the god of wisdom, had commanded him to build a ship to save him from a deluge that was coming. The dimensions of the ship are given as 600 cubits in length (1,000 feet), and the width and height 140 cubits (240 feet), which are wholly out of proportion, the Noachian ark being 300 cubits (500 feet), the width 50 cubits (80 feet), and the height 30 cubits (50 feet). This last is almost in accordance with the dimensions of some of our modern transatlantic steamers, the *Kaiser Wilhelm der Grosse*, built in 1897 for the North German Lloyd line, being 648 feet long, 65 feet broad, and 43 feet deep. In the tablet Sisuthros says that Ea "opened his mouth and spake to me, his servant, 'If they laugh at thee, thou shalt say to them, Every one who has turned from me shall be punished, for the protection of the gods is over me. I will judge my judgment upon all above and below. Close not the ship until the season, when I shall send thee word (saying), Enter the ship and close the door. In the interior of it thy grain, thy furniture, thy goods, thy wealth, thy manservants and maidservants, and thy young men, the cattle of the field and the animals of the field, as many as I would preserve, I will send to thee.' . . . I searched for cracks, and the wanting parts I fixed. Three sari of bitumen I poured over the outside.

Three sari of bitumen I poured over the inside. . . . I appointed the portions for each day, and wine I gathered like the waters of the river, and food as the dust of the earth in receptacles my hand placed. With the help of the sun god, the ship was completed. All was made strong, and I caused the tackling to be carried above and below. Then of my possessions I took two-thirds. All I had of silver I gathered together. All I had of gold I gathered together. All I had of the seed of life I gathered together. I brought the whole up into the ship. All my menservants and maidservants, the cattle of the field and the beast of the field, and the young men, all of them, I caused to go up." Then follows a highly poetical description of the storm, which was so terrible that even the gods trembled and sought refuge in the heaven of Anu, where they crowded in a heap 'like a dog in his kennel,' and gods and goddesses wept for pity. It is said: "The darkened earth to waste is turned. The surface of the earth like fire they sweep. They destroyed all life from the face of the earth. To battle against men they brought the deluge. Brother saw not brother, men knew not one another." For six days and nights the storm continues, and subsides on the seventh. The sea begins to dry. Sisuthros opens the windows and sees the corpses floating on the water. On the horizon he sees land, and the ship is steered for the mountain of Nitsir, which it reaches the second day. On the seventh day after this he sends forth

a dove, which finds no resting place and returns; then a swallow, which does the same; and lastly a raven, which feeds on the carrion and does not return. The animals are sent forth to the four winds, and a sacrifice is offered on an altar which he builds on the peak of the mountain. At the close of the account of the flood in Genesis, it is said: "And God said, This is the token of the covenant which I make between me and you, and every living creature that is with you, for perpetual generations: I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth." (Gen. ix. 12, 13.) In the closing lines of the Chaldean tablet this interesting statement occurs: "Thereupon the great goddess at her approach lighted up the rainbow which Anu had created according to his glory. . . . He turned himself to us and established himself to us in a covenant."

The striking resemblances between these cuneiform tablets and the Hebrew records of this great cataclysm are very apparent, and show that they both relate to the same event, and that both had assumed their present form at a very early date. While this epic was written about 660 B.C., there are many indications that the flood tablet came from a very much more remote period; and even in the tablets the commencement of the story is carefully lined off from the rest of the inscription. The recent discovery of a flood tablet which dates back to 2140 B.C., a description of which will be given later, corroborates the theory that the story

of the flood is one of the oldest traditions of the race, and as Père Scheil, the discoverer of the new tablet, says, "No one can say how many centuries one must go back before reaching the historic fact which lies at the base of this cycle of legends and the first narration made of it."

The points of agreement between this Babylonian account of the deluge and that of Genesis are exceedingly interesting. Both accounts describe the vessel and its construction, though they do not agree in the dimensions. In both records it is said that the ship was built by divine direction, and was divided, according to divinely furnished plans, into compartments provided with a door and window, pitched within and without with bitumen, and roofed over to protect it from the sea. According to both accounts, the hero and his family, with animals needing preservation, were told to enter the ark; and they obeyed the divine command and entered the vessel. The Bible account refers both to rain and to the breaking up of the fountains of the great deep as causing the flood. The cuneiform inscription also speaks not only of the rain, but of the deluge "which had destroyed like an earthquake." Other points of resemblance are the frequent use of the period of seven days, the closing of the door of the ark, the birds sent forth thrice, the promise that the earth shall not again be destroyed by a flood, the building of an altar and the offering of sacrifices upon leaving the ark, and the statement in both accounts that the ship was finally stranded

on a mountain. The Bible says that the ark rested on the mountains of Ararat, while the cuneiform tablet gives the name of the mountain as Nitsir, about three hundred miles south of Ararat proper, near the little Zab river, east of Mesopotamia. The most important difference between the Babylonian and Hebrew records consists in the polytheistic elements in the former, and the monotheistic character of the latter. They differ in details concerning the birds, the character of the ship, its size, the number of persons that were saved, the provisions and treasures that were taken into the ship, and the mountain upon which the ark rested. There can be no question, in view of the striking similarity between them, that these two accounts came from a similar source, and that they are separate and distinct versions of the same great event. This flood tablet has well been called "a remarkable and priceless document," and is a striking confirmation of the accuracy of the scriptural narrative.

Three years ago Père Scheil, the French Assyriologist, discovered a new flood tablet at Abuhabba, the site of the ancient Babylonian city of Sippara. The tablet is fragmentary and mutilated, measuring twenty-two centimeters in height by twenty in breadth, but it is sufficiently large to make it certain that the tablet contained the story of the deluge. It is the tenth chapter in a story which had for its title "While the Man Rested"; and while part of the tablet is in a bad condition,

it is sufficiently well preserved for us to know that we have here "a precious bit of clay on which was written a poetical story of the deluge, seven centuries before Moses, and about the time of Isaac or Jacob." Fortunately, the most important part of all is preserved: the colophon, with the date. It is dated in the reign of Ammi-ẓaduga, king of Babylon; and we know that he reigned about 2140 B.C. We thus learn positively that the story of the deluge was known throughout the East and was a familiar tradition centuries before Genesis was written. Though only a few lines of this tablet have been preserved intact, enough is left to give an outline of the history of the deluge. The deluge is named under its specific title, *abubu*. A friendly god also there makes his appearance, "who will stretch out a helping hand to men." Safety will be secured, without any possible question, by means of a ship; the oar, or *tarkullu*, of which is particularly mentioned. In the second column the maledictions of a deity are uttered against the human race: "That he should kill, that he should destroy. . . . In the morning that he should rain down the extermination; . . . the plain he will make its ruin great." Finally, near the close of the inscription, there is an allusion to a god, a benefactor of the human race, who is to help and save. One of the most remarkable expressions that appears is that of "*hibis*" ("effaced"), which shows that the tablet is only a copy of a more ancient original which had suffered injury. For this

expression was used by the Chaldean scribes whenever the text which they were transcribing was mutilated. It is therefore altogether probable that some day a still older account of the flood will be discovered, reaching back to the old Accadian race, four thousand years before Christ.

It is an interesting coincidence that Berosus connects Sisuthros, the hero of his account of the deluge, with the city of Sippara, where Scheil's tablet was found. Sisuthros is commanded to bury tablets at Sippara, giving an account of the "beginning, progress, and end of things"; and after the deluge Sisuthros returns there for the purpose of exhuming the records.

It is said in Genesis that after the flood men journeyed from the east until they came to the plain of Shinar, where they built a tower which they intended should reach up to heaven. "And the Lord came down to see the city, and the tower which the children of men builded." To restrain them from the work which they had projected, it is declared that God confounded their language and scattered them over the face of the earth. The tower was called Babel, "because the Lord did there confound the language of all the earth." (Gen. xi. 9.) While there is no positive identification of the tower of Babel, some ruins have been discovered at Borsippa, a suburb of Babylon, which it is not unreasonable to suppose are the remains of that great structure. They consist of a huge irregular mound crowned by the ruins of a

tower. The mound rises abruptly from a wide desert plain, and the height of the mound and tower is one hundred and fifty-three feet. It is called Birs-Nimrûd, the word Birs being derived from the Arabic word *Birij*, which signifies a tower, the letter *j* being corrupted into *s*. This same word is used in all Arabic Bibles, in reference to the building of the tower of Babel; so that the very name by which it has been called all these millenniums, as well as its location, would seem to identify it.

In many respects this is one of the most remarkable ruins in the world. All the other monuments and towers in that locality were built of either burned or unburned bricks, and could fall and crumble. But the brick of which this foundation and tower were constructed has been vitrified into a solid mass, so that one can scarcely discover the lines of division between the original bricks. It has become one huge and solid stone, like trap rock; but by some other strange convulsion, it would seem, it has been split from top to bottom, the two parts being perpendicular, and separated in places several feet from each other. These great brick piles can be seen for about twenty-five miles around, and at the foot of the tower huge vitrified masses have fallen, weighing tons, and looking like great bowlders. Hormuzd Rassam says that "some of these must be between ten and fifteen cubic feet square, and the vitrification is so complete throughout that when I tried to have a large piece broken

to bring to the British Museum, I failed to do so until I engaged a competent mason, who managed to break me two pieces after having blunted half a dozen of his iron tools."

William Hayes Ward, writing of "A Day in Babylon," says: "It is possible that when it was constructed it was, for the purpose of solidifying it, surrounded with great masses of wood and bitumen, and purposely vitrified. History does not tell us, but to the visitor it is one of the most overwhelming sights he can experience; and when he considers that he is on the spot which tradition assigns to the tower of Babel, he is able to accept any wonder and hardly ask a reason." The description of this great mass of vitrified brick calls to mind this passage in Genesis xi. 3: "And they said to one another, Go to, let us make brick, and burn them thoroughly [Hebrew, *burn them to a burning*]. And they had *brick* for *stone*, and slime had they for mortar."

Nebuchadrezzar attempted to rebuild this tower in the sixth century before Christ, and a number of bricks have been excavated from the interior of the mound which bear in cuneiform characters the name of Nebuchadrezzar. In an inscription on one of these bricks he tells us that the original tower had been erected forty-two generations before his times.

One of the most important discoveries which have been made in this mound are the broken fragments of a cuneiform inscription which evidently related

to the building of the tower of Babel. While these tablets are sadly mutilated, so far as they are intelligible they contain the following: "The thoughts of men's hearts were evil, so that the father of the gods turned from them. Babylon had corruptly turned to sin, and set about building a great tower. Small and great mingled at the task, raising the mound. This they did in all the day, raising up their stronghold; but in the night the god Anu entirely made an end of it. In his anger, also, he poured out before the gods his secret counsel to scatter them abroad, and set his face against them, and for this end gave a command to make strange their speech, and thus hinder their progress. Numantir [the god of confusion] having gone down, they violently resisted him, but he cast them to the earth when they would not stop their work. They revolted against the gods, but sorely they wept for Babylon, and grieved very much [when their work was stopped and they were scattered abroad]."

It is an interesting fact that the word Babel is derived from the Assyrian word *Balbel*, "to confound" (Gen. xi. 9); and Borsippa, the name of the town where this tower was built, means "the tower of languages." Moreover, the character by which it is represented in the Assyrian tablets means, according to Oppert, "the city of the dispersion of the tribes."

An interesting account of the condition of the tower of Babel in the year 355 A.D. was given at a recent session of the Paris Academy of In-

scriptions. The information was derived from a lately discovered Greek manuscript containing the description of a Chaldee temple which Harpocration visited, and of which he gives accurate measurements. This temple has been identified with the Birs-Nimrûd, or the tower of Babel, and is the oldest important account we have of it. He says there was a very wide substructure, seventy-five feet high, the sides being one hundred and eighty-four meters. In the middle stood a four-cornered tower built of six sections, one upon the other, each twenty-eight feet high, and upon the top section was a small temple, only fifteen feet high. These seven stories together made the structure about two hundred and fifty-eight feet high. The ascent to the temple was by three hundred and sixty-five steps, of which three hundred were of silver and sixty-five of gold, the number to equal the days of the year. The division into seven sections corresponded to the days of the week.

We have echoes of this tradition of the tower of Babel coming to us from other sources. Eusebius gives us this quotation from Abydenus, a Greek historian, who lived two hundred years before Christ: "The Assyrians relate that the first men sprung from the earth, defiant in their strength and giant size, and despising the gods, in the belief that they themselves were their superiors, undertook to build a high tower on the spot where Babylon now stands. It had already almost reached heaven,

when the winds, aiding the gods, threw down the huge mass on the heads of the builders; and from these ruins Babylon was built. And whereas men, till then, had all spoken the same language, henceforth, by the operation of the gods, they spoke in different languages."

Egyptian traditions are also in line with the story of the tower of Babel. In the texts of Edfou, published by Naville, we learn that they attributed the dispersion of nations to a revolt of the wicked. "The Egyptians considered all foreigners as branches of a great stem of which they themselves were the chief offshoot. They believed, moreover, that when mankind dispersed, at a time veiled in the twilight of mythology, they already knew the metals and writing, could erect great buildings, and possessed a social and religious organization."

Even the ancient Indian races of this continent had similar traditions, cut off though they were from all the rest of the world. A Mexican manuscript in the Vatican library declares that "before the great inundation, which took place four thousand eight hundred years after the creation of the world, the country of Anahuac was inhabited by giants. All who did not perish in the flood were turned into fishes, except seven, who fled into caverns. When the waters subsided, one of the giants, surnamed the Architect, went to Cholula, where, as a memorial to the mountain Ilaloe, which had served as a refuge to himself and his six brethren,

he built an artificial hill in the form of a pyramid. He ordered bricks to be made at the foot of the hills, and placed a file of men who passed them from hand to hand. But the gods beheld with wrath this building, the top of which was to reach the clouds, and, irritated at such an attempt, hurled fire on the pyramid. Numbers of the workmen perished, the work was discontinued, and the portion built was dedicated to the god of the air." It is said that at the time of the Spanish conquest the ruins of this pyramid were still called "the mountain of unburned brick."

CHAPTER IV.

The Earliest Civilized Race.

The Turanians or Mongols—The Fourth Chapter of Genesis—The First City—Origin of Music—Metals and Tools—The Ancient Accadians—The Semites—The Vulture Stele—Ancient Nippur—Ur of the Chaldees—Melchizedek.

We are accustomed to speak of the Old World as containing three continents—Europe, Asia, and Africa—but modern geologists divide it into two continents: Africa, lying between the tropics; and Eurasia, including part of Asia and all of Europe, lying mostly in the temperate zone. The leading ethnologists agree with the Bible account, and with ancient traditions, that the first home of mankind was somewhere in Eurasia. Dr. A. R. Wallace, a strong supporter of Darwin's theory of evolution, says, after referring to Darwin's opinion as to where the ancestral man originated, "It is more probable that he began his existence on the open plains or high plateaus of the temperate zone," developing "skill as a hunter, trapper, or fisherman, and later as a herdman and cultivator." Excluding Africa, which Darwin sought to make the cradle of the human race, he says: "There remains the great Euro-Asiatic continent, and its enormous plateaus, extending from Persia right across Thibet and Siberia to Manchuria, which afford an area some part of which probably

offered suitable conditions for the development of ancestral man."

The most generally accepted ethnological theory to-day is that the Turanians, or Mongols, were the first race of mankind, and for immemorial ages they have occupied the great central and north-eastern plains of Eurasia. For countless centuries they far outnumbered all the rest of the world, though now the Caucasian or white race exceeds them in population. "One emigration led, after several generations, to a settlement in the hot equatorial lowlands of Africa, and thus in course of time produced the brown-black negro. Another emigration spreading northwest into Europe, the moist and cool climate led to a modification of an opposite character, so that the ruddy or olive-white Caucasian was the result."

While the originators of this theory had no thought of the Bible story, it is in accord with the fourth chapter of Genesis, and throws a very striking light on that chapter which has been called "The Hebrew Legend of Civilization." It is stated that after Cain murdered his brother Abel he "went out from the presence of the Lord, and dwelt in the land of Nod, on the east of Eden." (Gen. iv. 16.) Until recently, the location of this land was an unsolved problem, but it is now identified by the aid of the monuments as the district to the east of the Tigris, one of the rivers of Eden. In the inscriptions, mixed tribes of this district are called *Zab Manda*, or "host of the Manda." The

word *Manda* comes from the root *Nadu*, "to wander"; and who can doubt that this expression originated from the declaration of Cain, "I shall be a fugitive and a wanderer in the earth"? (R.V.) Zabmanda became synonymous with "barbarian wanderer," and the land of Nod the "land of wanderers."

The first record of civilization is found in the fourth chapter of Genesis, and the descendants of Cain are the earliest civilized race of which we have any knowledge, if we accept the Bible record. The first city which was ever built was that described in Genesis iv. 17: "Cain builded a city, and called the name of the city after the name of his son, Enoch." In Genesis x. 10 the city of Erech is named as one of the earliest of the cities of Nimrod. This was the first capital of the ancient Chaldean empire, and its name was *Uru-ki*, "the city of the land." The Accadian pronunciation of this was *Urūg* or *Urūk*, which is almost identical with *Khanock*, or Enoch. Thus the first city mentioned in Scripture was the first capital of Chaldea.

The next advance in civilization was the origin of music, and it is stated that "Jubal was the father of all such as handle the harp and organ" (or pipe). (Gen. iv. 21.) It is a striking fact that many uncivilized and savage people have a system of music and musical instruments before advancing along any line of the arts and sciences.

Among the ruins at Tello, the ancient Shirpurla,

"the city of the bright light," in southern Chaldea, M. de Sarzec, the director of the French expedition, discovered a very interesting monument, whose age was certainly as early as B.C. 3000, which represented a harper and a number of musicians playing pipes and cymbals. It was designed as a memorial of victory, and is a very striking illustration of the passage in Genesis iv. 21.

After the origin of music came the use of metals and tools. In Genesis iv. 22 it is said that Tubal-cain was "the forger of every cutting instrument of brass and iron." (R. V.) The Chaldean monuments, in a very remarkable manner, show that the growth of culture in Babylonia corresponded with the outline given in this fourth chapter of Genesis. The explorations at Tello show that the city was dedicated to Ningirsu, the god of fire, and hence was called Shirpurla, "the bright light or flame." A hymn to the fire god from a tablet in the British Museum shows how the fire god was associated with the working of metals:

O Fire God! By thy pure fire
In the house of darkness thou makest light.
Thou determinest the destiny of all that is called by name
Of bronze or lead; thou art the mingler.
Of silver and gold thou art the purifier;
Thou art he that turnest away the breast of the evil man at night.

Some very fine specimens of metal work have been discovered in the excavations at Tello, and

this inscription was found on a large statue of a king: "Neither in silver or in copper or in tin or in bronze let any one undertake the execution." Some of the oldest relics which were found in the ruins of this city, dating back at least 4000 B.C., were little metal figures, so archaic in their character as to place them at that remote date.

It is not an unreasonable theory that these descendants of Cain were the mountaineers known as Accadians, the earliest civilized race, who came back to their native land, the great alluvial plain which lay between the Tigris and the Euphrates. After the flood, these pioneers of civilization founded great cities, invented the cuneiform system of writing, originated astronomy, mathematics, and many of the other arts and sciences, and established libraries in their palaces and temples, in which vast numbers of inscribed tablets and cylinders have been found. The library of Sargon I. was found at Sippar, his capital, three thousand two hundred years after his death, and many of its books on astronomy and astrology were copied for general use. A French Assyriologist says: "Of all the nations who have bequeathed written records of their lives, we may assert that none has left monuments more imperishable than Assyria and Chaldea. Their number is daily increased by new discoveries; that of the tablets from the Nineveh library alone exceeds ten thousand. If we compare these texts with those left us by other nations, we can easily become convinced that the his-

tory of the Assyro-Chaldean civilization will soon be one of the best known of antiquity."

These ancient Accadians, the first dwellers in Mesopotamia, attained to a very high degree of art, learning, and culture, and it is entirely reasonable to suppose that both the Egyptians and the Chinese derived their civilization from them. The sundial, the lever, the pulley, the water clock, and optical lenses were known to them. It is even supposed that they probably had telescopes, as there is an apparent reference on some tablets to four moons of the planet Jupiter. They had a regular astronomical calendar, and divided the year into four seasons, twelve lunar months, and three hundred and sixty days. They named the twelve signs of the zodiac, and divided the equatorial into three hundred and sixty degrees, dividing each degree into sixty minutes, and each minute into sixty seconds.

One of the chief features of the civilization of this ancient people was their social and family relations. They were a contented, home-dwelling people, simple and peaceful in their domestic life, and treating the women with kindness and courtesy. The mother was always represented by a sign which meant "the goddess of the house," and a wife could own property apart from her husband. Slaves were also treated justly and kindly, and every child was taught to read and write. This remarkable civilization, which goes back fully six thousand years, forms the groundwork

of much of the culture and sociology of the present day.

The Accadians were Turanians, or Mongols, as is shown by their language in the inscriptions, their features in many sculptures, and their art and religion. The Semites, who were the descendants of Shem, the son of Noah, embraced tribes who had settled in Arabia and Syria. About 4000 B.C. some of these tribes began to settle in Chaldea, and became part of the population of the Euphrato-Tigris valley. In the course of time they were amalgamated with the Accadians, and, adopting their religion, letters, and literature, became an integral part of the nation, and combined with them in building up the great kingdoms of Chaldea and Babylonia.

Previous to this amalgamation, however, there were two kingdoms in the Chaldean plain, the most ancient of which we have any record, one being the Accadian or Sumerian kingdom of Sirgulla, or Shirpurla, called Lagash in the later Babylonian literature, and the other the Semitic kingdom of Uruk (Erech). The territory of these kingdoms was divided by a canal running from north to south (the modern Shatt-el-Hai), which united the Tigris and the Euphrates. This latter kingdom was also called *Shumir*, the flat country in the south, which is the "Shinar" of the book of Genesis. Among the oldest Babylonian inscriptions which have been found are those that relate to king Urukagina, who was ruler of Sir-

gulla 4500 B.C., and one other of twenty-two lines found on a vase, and which Professor Hilprecht dates in the fifth millennium before Christ. One of the early successors of Urukagina was Eannatum, who styles himself *patesi*, or priest-king. In a bloody battle with the Semites he achieved a great victory, and when he returned he set up in the temple of his god Nin-Sungir a splendid monument in commemoration of his triumph. Recently this monument, called the "Vulture Stele," was discovered at Tello, the ancient Shirpurla, and is the earliest piece of old Babylonian sculpture which has ever been found. It is now in the Louvre, at Paris, and received its name from a flock of vultures pictured on it, which carry away the arms, legs, and decapitated heads of the conquered foes. The monument consists of "close-grained, white limestone, rounded at the top, and covered with scenes and inscriptions on both its faces." On one side of the stele stands Eannatum upright in his war chariot, with a great spear in his hand, followed by his troops, and charging upon the enemy—the plain is covered with the bodies of his enemies; and on another side stand two goddesses, before whom lies a great heap of weapons and of booty taken from the Semites. Above them is a double-headed eagle standing upon two demi-lions placed back to back, which represents the coat of arms of the city. While this monument is greatly mutilated, scholars have been able to interpret by the inscriptions and pictures detailed accounts of

Eannatum's great victory over the cities of Gishban (Harran), Kis, Sabban, and Az, and the deliverance from the north Babylonish Semites.

The recent explorations among the ruins of Nippur, sometimes called Sippar, which the old Sumerian legends of the creation declared to be one of the oldest cities of the earth, and which were begun by the American expedition in 1888, have resulted in very interesting and important discoveries. In Genesis x. 10 it is said of Nimrod, "the mighty hunter before the Lord," that "the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh." There is a tradition in the Talmud that Calneh was Nippur, and Professor Hilprecht, the leader of the Babylonian expedition of the University of Pennsylvania, says that recent discoveries have confirmed the truth of this tradition.

Nippur stood at the spot where the Tigris and Euphrates tended to approach one another, and northward, in the narrowest part of the territory which lay between them, were the important cities of Babel, or Babylon, Kutha, and Sippara. For many centuries Nippur played an important part in the history of Babylonian religion, and was the seat of government in the early Accadian days, being the capital of the first Semitic empire of which we have any knowledge, Sargon being the first historical king. Naram-Sin succeeded his father Sargon, and under their palaces has been found an arch of brick, in splendid preservation,

which settles the discussion among the historians of architecture regarding the antiquity of the arch, it being thus proved to have existed four thousand years before Christ.

Among the ruins of Nippur was found the library of Sargon, whose reign is proved by inscriptions in bricks, cylinders, and vases to have been 3800 B.C. From the vast number of cuneiform tablets which have been found, one of the earliest chapters in human history has been restored. The age of Sargon is also substantiated by an inscription left on a tablet by Nabonidus, the last king of Babylon, in 550 B.C., in which he states that when excavating at Nippur to rebuild the great Sun temple, he found the cuneiform cylinder left by Sargon when laying the foundations of the first temple three thousand two hundred years previously. A statue of Sargon has been found on which a remarkable inscription states that, when an infant, his mother placed him in a basket of rushes, and, after closing the door of his ark with bitumen, launched him on the Euphrates, whence soon after he was rescued by a water carrier, who brought him up as his own child. He was afterwards, he says, chosen leader of a band in the mountains, and in due time became king.

In the upper strata of these ruins several hundred clay bowls and vases have been found, closely inscribed in Hebrew, Aramaic, and Mandean, showing that a considerable number of the Jewish exiles were settled in and around Nippur, as long

as the city existed. A number of the Jewish names on these vases are identical with those found in the books of Ezra and Nehemiah, which confirms the historical accuracy of many of the statements of these authors. "The river Kebar in the land of the Chaldeans," by the waters of which Ezekiel, while a captive among his people at Tel-adib, saw the visions of the cherubim (Ezek. i. 1–13; iii. 15; x. 15), has been identified by these recent discoveries with the Kabari, a large canal not far from Nippur.

The latest expedition was begun in 1898, and completed near the close of 1900. The most interesting discovery made in this last campaign is that of the great Temple Library, whose priceless tablets antedate all documents and inscriptions which have ever been found. Nearly ninety thousand documents have been taken from the rooms and shelves of this library, all of them bearing a date between 4000 and 5000 B.C. The invaluable information contained in these tablets has not yet been published, but Professor Hilprecht declares that they will have "an important bearing upon the topography and history of ancient Nippur, and upon the religious ideas and the customs of the daily life of the Babylonian people." He says that "in view of the leading rôle which Nippur played as a religious and political center in early Babylonia, before it was succeeded by Babylon as the metropolis of the country, it goes without saying that the historical data we have found, and the

many new facts we have determined, will materially affect our knowledge of all Babylonia, and of the highly civilized conditions which obtained at 4000 B.C., and for many ages previously."

Naram-Sin proclaimed himself "king of the four quarters of the world," followed the conquests of his father, and Palestine being already secured, he marched into what was called the land of Magan, which has been identified with Arabia. A record of this conquest was found engraved on an alabaster vase, discovered by the French expedition to Babylonia. Thus Babylonian conquerors found their way to Palestine in the gray dawn of history, and there was nothing strange in the fact that Abraham and his family should have gone from Chaldea to the land of Canaan, since his migration was sixteen centuries after the first recorded expedition from Babylonia to the west. The truth is that the career of Israel was but an episode in the history of the northern Semites, of which Babylonia, with its offshoot, Assyria, was the chief determining factor. The entire Mediterranean coast line was, for many centuries, under the control of the Tigris and Euphrates. We can now see how natural and reasonable was the simple incident which was formerly so severely criticised, of "a goodly Babylonish garment" being found among the spoils of Jericho, when the Israelites entered the promised land.

At Warka, the site of the old city of Erech, there has been found a brick taken from the ruins

of a temple erected to a goddess, Beltis, by one of the earliest kings. It bears this inscription: "Beltis his lady has caused Urukh the pious chief, king of Erech and king of the land of the Akkad, to build a temple to her."

The second capital of this southern kingdom was Ur. Until a comparatively recent time, nothing was known of Ur save the statement in the Scripture that Abraham came from Ur of the Chaldees, and the site of the city had been completely lost. It has not only been located, however, but extensive excavations have been made on its site, and the Accadian inscriptions on its bricks, which record its foundations, are among the earliest that we possess. The names have been catalogued of half a dozen of its kings, one of whom was Chedormabug, father of the Arioch of the Bible (Gen. xiv. 1). Two seals, worn by gentlemen of Ur long before the time of Abraham, and bearing the names of two early kings, are in the British Museum. The chief temple of Ur, the ruins of which still remain, was dedicated to the moon god, Nannar, who had precedence in the Babylonian mythology, and it was built by Ur-Ban, who ruled about the thirtieth century B.C. An inscription on one of the bricks of this temple says: "To Nannar, eldest son of Bel his king, Ur-Ban, the powerful man, lord of Erech, king of Ur, king of Sumir and Accad, E-te-im-ila, his beloved Temple, he has built, he has restored its site."

On some other ancient bricks (date 2500 B.C.)

found in the ruins of this temple there is a litany with these words, which have a striking resemblance in tone to some of the Hebrew psalms:

> In Heaven who is supreme?
> Thou alone art supreme.
> On earth who is supreme?
> Thou alone art supreme.
> The word is proclaimed in Heaven,
> And the angels bow their faces down.

This inscription, which is purely monotheistic, has also been translated: "Long-suffering Father, full of forgiveness, whose hand upholds the lives of mankind: Lord, thy deity is as the wide heavens, and fills the sea with fear." When we remember that these hymns were written in the old home of Abraham seven hundred years before the "Father of the Faithful" was born, and more than eight hundred years before Genesis was written, they have a peculiar significance, and confirm the declaration of Max Müller that "monotheism lies imbedded in the heart of polytheism."

In the time of Abraham, Ur not only commanded the great rivers which were the highways of commerce, but was an important seaport, situated on the Persian Gulf, and was one of the great marts of the ancient world. It is now called Mugheir, the "place of bitumen," and is one hundred and fifty miles up the Euphrates. "In the centuries that have gone by, the river course has changed, and by the silting up of the end of the Persian Gulf the boundary between sea and land advances seaward year by year." In describing the increase

of land at the delta of the Tigris and Euphrates, Loftus says: "Since the commencement of our era there has been an increment at the extraordinary rate of a mile in about seventy years, which far exceeds the growth of any existing delta. This rapid increase is accounted for by the deposit of the river mud in the confined basin of the gulf, where, instead of being washed away by currents, as in an open ocean, it is driven back by the returning tide."

The Scripture tells us that "Terah took Abram his son, and Lot the son of Haran, his son's son, and Sarai his daughter-in-law, his son Abram's wife; and they went forth with them from Ur of the Chaldees, to go into the land of Canaan; and they came unto Haran, and dwelt there." (Gen. xi. 31.) We learn from the cuneiform inscriptions that Haran was the frontier town of the Chaldean kingdom of that age, and that it commanded both the highway into the west and the fords of the Euphrates. The name Haran is an Accadian word meaning "the road," and the deity to whom is was dedicated was the moon god of Ur. Abraham's original name Abram, or Aburamu, is found on early Babylonian contract tablets, and the name Sarah is the Assyrian *Sarrat*, "queen," while Milcah, the daughter of Haran, is the Assyrian *Milcat*, "princess."

The campaign of Chedorlaomer and his allies, Amraphel, Arioch, and Tidal, recorded in the fourteenth chapter of Genesis, has long been con-

demned as unhistorical by critics. It is stated in Genesis that the tribes in the neighborhood of the Dead Sea had served Chedorlaomer, king of Elam, for twelve years, and then they rebelled, and that Chedorlaomer and his three coworkers marched against the revolters, defeating them and carrying them away captives. Those who have disputed the historical correctness of this account have insisted that not only was Palestine unknown to the Babylonians at that early date, but that an Elamite king could not have made a campaign against so distant a country as Palestine at that age of the world. As has already been shown, nearly two thousand years earlier Sargon had marched his armies to Syria and Palestine on four separate occasions, and on the last invasion had erected an image of himself on the shore of the Mediterranean. An inscription has also been found, written by the Assyrian king, Assur-banipal, in which he tells us that an image of the goddess Nana had been carried away from Babylonia by an Elamite king when he overran Chaldea one thousand six hundred and thirty-five years before his own time, which would make 2280 B.C. This is not far from the date of the campaign of Chedorlaomer, and Chedorlaomer is an Elamite name. The name Arioch, the second one mentioned in the fourteenth chapter of Genesis, has been found on an old Babylonian tablet, where he was called king of Larsa, which is the Babylonian form for the biblical Ellasar. Recently discovered Babylonian tab-

lets tell us of the wonderful reign of Khammurabi, the king who united the kingdoms of Shumir and Accad, and who was the founder of the new monarchy of Babylonia, the city of Babylon being in *the plain of Shinar*. Professor Hommel, of Munich, found that this king's name was spelled Hammurapatu in an Assyrian dictionary, which is a Babylonian form of Amraphel. So that we probably here have the name of "Amraphel, king of Shinar." The date of the reign of Khammurabi is also in accord with that of Chedorlaomer's campaign. But the most remarkable discovery was that made very recently by Mr. Pinches, of the British Museum, who found a badly broken tablet of Khammurabi, describing the wars by which he attained supremacy in Babylonia. In this tablet, the names of Arioch and Tidal and Chedorlaomer are all mentioned, and what hypercritical scholars have considered a romance is thus proved to be a statement of sober facts.

Another exceedingly interesting confirmation of this fourteenth chapter of Genesis is in one of the tablets found in the great library at Tel-el-Amarna. Melchizedek has been considered a mythical character by many critics, and his double title of priest and king has been declared to be wholly legendary. But in this Tel-el-Amarna tablet there is a letter from one Ebed Tob, a vassal king of Jerusalem, to the Egyptian Pharaoh, in which he asks special consideration because he has been appointed to the office, not by Pharaoh, but by "the power

of the great king," whose temple was on Mount Moriah. It is stated that it was not from "his father or from his mother" that he inherited his dignity. He was king of Jerusalem because he was the priest of its god. This case is parallel with that of Melchizedek (Heb. vii. 1–3), who was declared to be "without father, without mother, without descent." But what is still more remarkable, the name Melchizedek has actually been found on one of these Tel-el-Amarna tablets. So that this "king of Salem, priest of the most high God," has come back from the shadowy land of myths, and again receives the tithes of Abraham.

We also learn from these same tablets the antiquity and meaning of the word "Jerusalem" itself. Obed Tob is declared to be king of "Uru-'Salim," which means "the city of the god 'Salim." It was the seat of the worship and oracle of the god 'Salim, whose temple stood on "the mountain" of Moriah. 'Salim is the Hebrew *Shalom*, and denoted "the god of peace." Hence Melchizedek, "king of Salem, and priest of the most high God," was not the only occupant of that high position, but one in a succession of priest-kings, which continued to the times before the conquest.

At Sippara, one of the earliest capitals of Accad—the higher land in the north—now known as Abu-Habba, among the many cylinders, vases, statuary, weights, tablets, and other objects found in a Turkish expedition in 1894, was a small, round tablet, whose date is fixed at about 2210 B.C.,

containing three lines written in the ancient sacred Summerian language of that country. This is the translation of these lines: "Whosoever has distinguished himself at the place of tablet-writing [that is, at the school or university of the Babylonians] shall shine as the light." Is not this a remarkable parallel to Daniel xii. 3, "They that be wise shall shine as the brightness of the firmament"?

CHAPTER V.

Babylon and Her People.

Babylonia, the Cradle of Civilization—Sargon the Elder—Naram-Sin—Khammurabi—The New Kingdom of Assyria—Nabopolassar—Nebuchadrezzar—Nabonidus, the Last King of Babylon—Cyrus and His Conquests—The Fall of Babylon—The Banking House of Egibi.

While to many minds Babylonia and Assyria are nearly synonymous terms, they are in fact quite distinct, both geographically and historically. Babylonia is the plain which lies between the lower reaches of the Tigris and Euphrates, and was made up of alluvial soil by these two rivers. During the entire modern historic period, this region has been a scene of desolation and waste, though for many centuries it was the most important center of wealth and population. Assyria lay to the north and east of this plain, quite one-half of its area being mountainous. Babylonia is the cradle of the earliest civilization of the race, and had a history reaching back for two thousand years when Assyria was in its infancy. Babylonia inherited the language and culture of the Accadians, and from her "land of Shinar" went forth Asshur to found the Assyrian kingdom (Gen. x. 11). It was an offshoot of the Semitic part of the Babylonian population, and the colony took with them the religion, literature, art, and science

of the mother country. Up to the last the Assyrians continued to represent much more strikingly than the Babylonians the appearance and character of the pure Semitic type. The faces which are still to be seen on their monuments resemble the countenances of the Jews whom we meet in all our great cities.

The first Babylonian king who has left us material evidence of his existence is Shargina-Sharrukin (Sargon the elder), 3800 B.C. His first title is "Shargani-Sharali, king of Agade." His name has been found in the ruins of Sippara. Nabonidus called him "king of Babylon," and the chronological lists mention his palace in that city. At first his possessions were confined to the city of Agade, but he soon succeeded in annexing Babylon, Sippara, Kishu, and Nippur, and obtained the reputation of a formidable conqueror. He erected a palace in Babylon which afterwards became a royal burying place. Recently several inscriptions written by Sargon himself have been found which bear witness not only to his historical existence, but also to his work as a builder. This is the translation of one of them: "Shargani-Sharali, son of Itti-Bel, the mighty king of Agade and of the . . . of Bel, builder of Ekur, temple of Bel in Nippur."[1] Far down in the mound at Nippur have been found the remains of a pavement consisting of two courses of burned brick, most of them being stamped, and a number con-

[1] Professor Hilprecht, in "Old Babylonian Inscriptions."

taining the inscription of Shargani-Sharali, who is thus shown to have laid down this massive construction. He was evidently one of the greatest builders of the ancient world, as well as a great soldier and fighter. "A lonesome figure he is, in the dull gray dawn of human history, stalking across the scene, bringing other men to reverence the name of Ishtar and making his own personality dreaded."

Sargon was succeeded by his son Naram-Sin about 3750 B.C., who styles himself "king of the four quarters of the world." He was a great warrior, and that he extended his sway far beyond the limits of Babylonia is proved by a recently discovered inscription, coupled with a portrait of him, which was found at Diarbekr in northern Mesopotamia, which tells of his victories in that section. An alabaster vase has also been found which tells us of his conquests in the "land of Magan" which appears to have been in Arabia, near the peninsula of Sinai. He was also a great builder like his father, and brick stamps have been found at Nippur bearing this inscription: "Naram-Sin, builder of the temple of Bel." He built other temples, and laid the foundations and erected the enormous outer wall of Nippur, the bricks being "dark gray in color, firm in texture, and of regular form. In quality they are unsurpassed by the work of any later king." These bricks all bear the name and title of this great king, whom his subjects deified and worshiped as a creator.

This inscription was found on one of the temples: "The god Naram-Sin, god of Agade, Sharru-Ishdagal, the scribe, thy servant." Cesnola also discovered in Cyprus a seal bearing this inscription: "Apal-Ishtar, son of Ilu-bana, servant of the god Naram-Sin."

After this glimpse of light on these far-off, shadowy kings, darkness once more closes in upon those early morning hours of the world's history, and conceals from us the majority of the sovereigns who ruled afterwards in Babylon. For more than a thousand years we have only faint echoes of the kings who fought and reigned and strove for the mastery. "The records give us the mere dust of history, and here and there an isolated individual makes his appearance in the bare statement of his name, to vanish when we attempt to lay hold of him," says Maspero.

About the year 2342 B.C. an Arabian dynasty established itself in Babylon, which gave that city its first political importance. These aliens soon learned to assimilate themselves completely with the Babylonians, and the sixth king of this dynasty has come down to posterity as one of the greatest rulers Babylon ever had. His name was Khammurabi (Semitic, Kimtu-rapaltu, hence Amarpal, the Amraphel of Gen. xiv. 1). He defeated Kudur-Lagamar (Chedorlaomer), king of Elam, who had devastated northern Babylonia, as well as Eri-Aku of Larsa (Arioch, king of Ellasar, Gen. xiv. 1). He thus brought about such complete

union between north and south Babylonia that from that time onward for fifteen hundred years Babylon continued to be the residence of the Babylonian monarchs and the political center of the empire as well as its metropolis and chief city. It also became the scene of a great literary revival. The ancient literature of the country was re-edited, new authors arose, and the court of Khammurabi revived the literary glories of that of Sargon. A contract tablet of Khammurabi has been found (see pages 52 and 53) in which all these facts are stated, and in which are given the names of the four kings mentioned in the campaign described in the fourteenth chapter of Genesis.

The Arabian dynasty, which lasted for three hundred and sixty-eight years, was followed by what was called the Kassite dynasty, which derives its name from the ancient designation *Kash* or *Cush* (Gen. x. 6). This dynasty lasted for nearly six hundred years, and while it was in power the new kingdom of Assyria became firmly established. In the year 1300 B.C. this northern kingdom conquered Babylonia, and for nearly seven hundred years there was almost a constant warfare between Assyria and Babylon, sometimes one kingdom having the ascendency and then another. But in 625 B.C. the Assyrian empire was broken up, and on its ruins Nabopolassar, who was originally one of Assur-banipal's generals, reëstablished the Babylonian empire. We have inscriptions of his in which he speaks of building temples at Babel and

Sippar, and of constructing a canal at the latter city. Nebuchadrezzar the Great succeeded his father Nabopolassar in 604 B.C., having previously distinguished himself as a commander and general. After defeating Pharaoh-Necho, king of Egypt, who had overrun Syria and threatened to cross the Euphrates, he had subdued Palestine and Phœnicia. The name of this great king is written in the cuneiform inscriptions *Nabu-Kudurri-uzur*, "O Nebo, defend the crown," so that the form Nebuchadrezzar, which is found in the book of Jeremiah, is the correct style, Nebuchadnezzar being a corruption of it, like Asnapper for Assurbanipal.

Nebuchadrezzar, during his long reign of forty-four years, made Babylonia the greatest empire which the world had known up to that time. This great king, about whose name tradition has built up almost as dazzling an array of conquests as those of Sesostris or of Alexander, conquered not only the whole of Mesopotamia, but spread his empire west to the Mediterranean, and included Syria, Phœnicia, Palestine, Palmyra, and Damascus—a great territory, measuring nearly fourteen hundred miles from east to west. He invaded Syria a second time to punish the Tyrians and Jews for revolting; and after sacking Jerusalem, tearing down its walls, and destroying the temple of Solomon, he sent Zedekiah the king and most of the Hebrew nation into Babylonish captivity. His name occurs more than one hundred and fifty times in the Old Testament.

Nebuchadrezzar made Babylon one of the most splendid cities of the ancient world—a metropolis of such vast population and wealth that its name has become proverbial in all languages. The stories of its grandeur, extent, and magnificence sound fabulous. It was the paradise of ancient architecture, and it is said that Nebuchadrezzar employed two million men in the rearing of her walls and the building of her works. Its palaces, its temples, its hanging gardens, and its walls were alike on a vast and magnificent scale. The temples were roofed with cedars of Lebanon and overlaid with gold and silver, that of Belus being four hundred and eighty feet high, with a shrine of the deity on the summit, from whence the whole panorama of Babylonian glory lay spread below as a picture. Herodotus says that the walls of the city were fourteen miles in length on each side, or fifty-six miles in circumference, and that they were eighty-seven feet thick and three hundred and fifty feet high. It is very remarkable that no remains of these walls have been found, and this fact is a striking fulfillment of the prophecy of Jeremiah: "Thus saith the Lord of hosts, The broad walls of Babylon shall be utterly broken, and her high gates shall be burned with fire, and the people shall labor in vain." (Jer. li. 58.)

The river Euphrates ran through the center of the city, and on each bank was a quay of the same thickness as the walls of the city, with massive gates of brass leading to the streets. A great

bridge, one thousand yards long and thirty feet wide, spanned the river and united the two portions of the city, and at either extremity of the bridge was a magnificent royal palace. Within the inclosure of one of these palaces were constructed the famous hanging gardens, one of the seven wonders of the world. These were built on a series of terraces to the height of four hundred feet, and upon the summit of each terrace was spread an abundance of earth, on which grew flowers, trees, and plants, so that the whole had an appearance of woods and gardens overhanging mountains.

On the top of the great walls of the city were two hundred and fifty towers. These were arranged in pairs on the outer and inner edges of the rampart, and so broad was the space that a four-horse chariot could be turned between them. So vast was the mass of masonry in these walls, and so great their height and thickness, that they were an impregnable bulwark against any enginery of the times.

Through the magnificent streets of this great city, each straight as an arrow and fifteen miles in length, swept the chariots of princes and monarchs. Out of her splendid gates poured the bronzed cohorts of well-nigh invincible soldiers, going forth to conquer. Into these same gates were driven the captives from a hundred vanquished provinces. Over her palaces and towers and temples rose the oriental sun in unclouded glory. And as she saw her rivals go down one

by one before the might of her power, she arrogated to herself the rank and title of mistress of the world.

Many of the inscriptions and records left by Nebuchadrezzar have been found, but most of them are accounts of his building operations. Only a few fragments of the annals of his wars and expeditions have been found. There has recently been discovered a remarkable confirmation of a statement made by the Jewish historian Josephus, who lived in the first century A.D. Speaking of Nebuchadrezzar, he says "the palace was built in fifteen days," which seemed so exaggerated a statement that but little attention has been paid to it. Decipherers were greatly amazed when, a short while ago, on a cylinder of Nebuchadrezzar, now in London, they read these words: "*In fifteen days I completed the splendid work.*" "Even supposing all the materials to have been brought together, all the art work to have been done beforehand, and only placed and put together in this space of time, what a command of human labor does not such a statement represent!"

Daniel gives a striking picture of this king, walking upon the terraces of his palace, looking at the magnificent buildings around him, and exclaiming, "Is not this great Babylon, that I have built for the house of the kingdom, by the might of my power, and for the honor of my majesty?" Expressions remarkably like this have been found in inscriptions on his palaces and cylinders:

" . . . For the astonishment of men I built this house; awe of the power of my majesty encompasses its walls. . . . The temples of the great gods I made brilliant as the sun, shining as the day. . . . In Babylon alone I raised the seat of my dominion, in no other city."

Three years ago a German expedition, under the charge of Dr. Koldewey, began excavations in the immense ruins of Babylon, and, to the astonishment of those who have discredited the statements of Herodotus, the foundation of the mighty wall of that great city has been discovered. The wall is one hundred and thirty-six and one-half feet wide, built of two retaining walls, one twenty-three and one-half and the other forty-four feet thick, built of burned brick laid in asphalt, and between them a filling of sand and gravel sixty-nine feet thick.

An entire temple was also found, built by Assurbanipal, the last great king of Assyria, and a long inscription in honor of that king and his brother, whom he placed in command at Babylon. It is believed that the ruins of the hanging gardens of Nebuchadrezzar will also be found.

In one of the annals of Nebuchadrezzar there is an allusion to his campaign in Egypt, of which Jeremiah and Ezekiel prophesied. (Jer. xliii. 10, 11; Ezek. xxix. 19.) References to this campaign have been found in the Egyptian monuments, from which we learn that the Babylonian army swept the whole of the northern part of Egypt, and penetrated as far south as Assouan,

from whence they were forced to retreat by the Egyptian general, Hor. Amasis was at this time king of Egypt, having dethroned and murdered Apries, the Pharaoh Hophra of the Bible, whose miserable end had been foretold by Jeremiah (xliv. 30).

A few years ago, a long inscription written by Nebuchadrezzar was found on a lofty cliff, on the northern bank of the Nahr-el-Kelb, or Dog river, about eight miles to the north of Beirut. Although the inscription is considerably injured by time and weather, most of it has been deciphered. Like his other annals, he gives no account of his Syrian and Jewish campaigns; but the clearest part of the text is occupied with a list of the wines of the Lebanon, among which the wine of Helbon, near Damascus, was the most highly prized. (See Ezek. xxvii. 18.)

Nebuchadrezzar was succeeded by his son, Evil-merodach, who lived only three years after his accession, and then was murdered by his brother-in-law. It was he who released the unfortunate Jehoiachin of Judah from his prison (2 Kings xxv. 27), and who gave him such kind treatment during his reign. After several changes, the throne was usurped by Nabonidus, who reigned seventeen years, and who was the last king of Babylon. He witnessed the rise of a new power in the East, the empire of Cyrus, regarding whom the cuneiform records have given us most interesting and startling information. Among these clay documents which

have recently been discovered, one is a cylinder, inscribed by order of Cyrus; another is a tablet, which describes the conquest of Babylonia by Cyrus and the causes which led up to it; and the third is an account given by Nabonidus of his restoration of the temple of the moon god at Haran, and of the temples of the sun god and of Anunit at Sepharvaim. By the light of these inscriptions the entire history of Cyrus, of the siege and capture of Babylon, of Darius, and of many contemporaneous events, has been rewritten and presented in an entirely new aspect. We learn from these documents that Cyrus was originally king of Elam, the mountainous country separating Persia from Babylonia. After conquering Persia, he made war against the great and wealthy empire of Lydia, which he finally subdued. He proceeded to extend his dominions until all the races which then inhabited Afghanistan, the upper valleys of the Indus, and even Beloochistan, acknowledged his rule. He next undertook the conquest of the Babylonian monarchy, and in the year 539 B.C. he marched on Babylon from near Bagdad. Cyrus has been called by all historians "king of Persia"; but in his annalistic records, as well as in the account given by Nabonidus, he is called "king of Elam." This is a remarkable testimony to the accuracy of the Old Testament records; for in Isaiah xxi. 1–10, where the invasion of Babylonia is described, there is no mention of Persia, but only of Elam and Media.

The stories of Herodotus and Xenophon, which have always been received up to a very recent date as accurate history, represent Cyrus as an oriental Alexander, who aimed at universal dominion, whose reign over Persia made a great epoch in history. According to their account, Cyrus besieged Babylon for two years, and finally captured it by a grand *coup d'etât*, this consisting in turning the waters of the river Euphrates, which ran through the center of the city, out of their proper channel, leaving the bed of the river dry, and enabling him thus to enter and take the city. The truth is, however, as the inscriptions of Cyrus and other corroborative accounts which have been discovered and translated show, there was no siege and capture of Babylon. Cyrus declares that his army, under the command of his general, Gobyras, entered Babylon "without fighting," after marching from Sippara. While the inscriptions do not give any details as to the manner of entrance, it is probable that the invading army was assisted by treachery from within. The theory has been advanced that the exiled Jews, who had been in Babylonish captivity for forty-eight years, took part in the plot against Nabonidus, and assisted in opening the gates, and that this was one of the reasons that induced Cyrus to allow them to return to their own land. Three months after the capture of the city, Cyrus himself arrived and took possession of his new capital.

The annals cylinder of Cyrus, which tells the

story of this capture, is admirably preserved, and this is part of the record: "The men of Accad broke out into a revolt. The soldiers took Sippar on the fourteenth day without fighting. Nabonidus flies. On the sixteenth day Gobyras, the governor of Gutium [Kurdistan], and the army of Cyrus entered Babylon without fighting. Afterwards he takes Nabonidus, and puts him into fetters in Babylon. . . . On the third day of Marchesvan Cyrus entered Babylon. The streets were black before him. He promised peace to the city and all within it. . . . On the eleventh day of the previous Marchesvan . . . the king [Nabonidus] died."

In the book of Daniel it is stated that when Babylon was captured Belshazzar was king, and this statement has always been one of the chief points of attack on the part of the higher critics, as Berosus, the Babylonian historian, as well as all the Greek historians, state explicitly that Nabonidus, and not Belshazzar, was the last king of Babylon. In fact, Belshazzar's name is not mentioned by any of these historians. Recently, however, a great mass of documents has been brought to light in which the name of Belshazzar frequently occurs as the son of the king, Nabonidus. The first of these is a small cylinder, which was found in the temple of the moon god at Ur (Mugheir), with a very fervent prayer addressed to that god on behalf of himself and his son by Nabonidus: "As for me, Nabonidus, king of Babylon, in the full-

ness of thy great divinity, grant me length of life, to remote days, and for Belshazzar, my firstborn son, the desire of my heart. Reverence for thy great divinity establish thou in his heart; may he not be given to sin!" This clearly demonstrates the historical identity of Belshazzar, and the language indicates that, after a well-known custom of both the Babylonian and Egyptian monarchs, he was associated with his father in the government of the kingdom much in the same way that Esarhaddon shared the royal power with his son, Assur-banipal. The promise made to Daniel in Daniel v. 16, that he should be "the third ruler in the kingdom," is now seen to be exactly what might be expected if Belshazzar himself was only the second ruler, his father, Nabonidus, being the first.

Much light is thrown on the public life of Belshazzar in the records written by Cyrus himself, where the son of Nabonidus is several times mentioned, though not by name. In these documents Cyrus says that when he invaded the country and attacked Babylon, the king's son was at first in the field with the army, and that he held a period of mourning at Sippara on the occasion of his grandmother's death. The war continued for some ten years, and in the last year Nabonidus took the field and fought a disastrous battle with Cyrus, while the king's son was at the capital.

Cyrus delayed his attack upon Babylon till the springtime, because every March, when the sun

had reached the solstice, there was a great religious festival celebrated by the Babylonians. From the cuneiform inscriptions we now know that on the fifteenth of the month Tammuz, the night of the great religious festival, Cyrus's army entered Babylon. We have here a most interesting and striking coincidence between the scriptural record and the revelations of the monuments. Belshazzar and his court, full of contempt for the besieging army which they thought could not possibly come within the great walls of their city, ordered the whole city to be given over to scenes of revelry and debauch. This is the description which Daniel gives of the dramatic scene that took place in the royal palace: "Belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand. . . . They brought the golden vessels that were taken out of the temple, . . . and the king and his princes, his wives and his concubines, drank in them. They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone. In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaister of the wall of the king's palace. Then the king's countenance was changed, and his thoughts troubled him. . . . In that night was Belshazzar, the king of the Chaldeans, slain."

The invading army took advantage of the wild and wanton festivity in which not only the king's court, but the whole city, was plunged; and as the

gates were opened by those who were in league with them, they entered and took possession of the great Chaldean capital. The fall of Babylon and the death of Belshazzar made Cyrus the conqueror of Babylonia and master of all Asia.

Another exceedingly interesting confirmation of the Scripture narrative is an inscription found on a clay cylinder, in which Cyrus commands that the Baylonian captives shall be returned to their several homes. Cyrus did not approve of the old Assyrian and Babylonian system of transporting conquered nations into the land of their conquerors, and among those whom he sent back were the captive Jews—a full description of which we have in the first chapter of Ezra.

One of the most interesting Babylonian discoveries of recent years consists of about three thousand tablets, varying in size from about one square inch to twelve, which were found in 1874 by some Arab diggers in a large mound. They were bought by George Smith for the British Museum, and it was found on examination that they were documents recording all sorts of pecuniary and commercial transactions, and bearing the names of the contracting parties and of the witnesses. Among these names, either as principal or witness, more often the former, always figured the name of some son or grandson or descendant of a certain Egibi, evidently the founder of a firm possessed of great wealth and influence, and which, through several centuries, transacted money affairs of every sort

and magnitude, from the loan of a few manehs to that of many talents, from the witnesses of a contract or will to the collecting of taxes from whole provinces farmed to the house by the government. These tablets are all carefully dated, giving the day and month, and the year of the reigning king, by which we find that the founder, Egibi, was probably at the head of the house in the reign of Sennacherib, about 685 B.C., which was some seventy-five years after the deportation of the Israelites of the Northern Kingdom into Babylon. Professor Delitzsch says that the name "Egibi" is the equivalent of the Hebrew name Yakub (Jacob), and that the tablets bear many other unmistakable Jewish names. So that this great banker must have been a Jew, and this was perhaps the first Jewish banking house which was ever established. This was the earliest fulfillment of that promise to the Jewish race recorded in Deuteronomy xxviii. 12, and which is being fulfilled to this day: "Thou shalt lend unto many nations, and thou shalt not borrow." The dates on the tablets show that these Babylonian Rothschilds continued to be the leading bankers in the East for nearly four centuries, some of the tablets being dated from the reign of Alexander the Great. As real banking operations have always been considered the invention of the Jewish financiers of the middle ages, it is rather startling to find that they were in familiar operation among their ancestors or kindred twenty centuries earlier.

CHAPTER VI.

Nineveh and the Assyrians.

Origin of Nineveh—Discovery of Its Ruins—Shalmaneser II.—The Black Obelisk—Adad-Nirari—Tiglath-pileser II.—Sargon II.—Capture of Samaria—Sennacherib—Assur-banipal (Sardanapalus)—Saracus, the last Assyrian King.

Among the great cities of the ancient world, Nineveh contended with Babylon for the palm. As in monumental grandeur Assyria stands next to Egypt, so in glory and magnificence Nineveh stands second only to Babylon. For many hundreds of years she reared her proud head in arrogant splendor, her palaces towering above the Tigris and mirrored in its swift waters. Out of her great brazen gates marched army after army that made the earth tremble, and returned laden with the spoils of conquered empires. Along her magnificent streets rode her monarchs to the high places of sacrifice in chariots drawn by captive kings. From her hundreds of towers went up the shouts of victory through those early ages, and from her great temples arose the smoke from burning victims, mingled with the prayers of idolatrous worshipers and the offerings of princes and nobles.

The origin of Nineveh antedates all secular history; but the Bible tells us it was built by Asshur (Gen. x. 11), from whom the Assyrians, whose capital it was, derived their name. Assyria occupied

that part of Mesopotamia lying north of Chaldea, and was for many centuries one of the greatest and most powerful empires in the East. Babylonia, however, had a long history behind it when the kingdom of Assyria first arose, just as the Accads or Chaldeans lay many centuries behind Babylonia. The first Assyrian empire conquered Babylonia in the thirteenth century B.C. Later, Assyria went down, and for many years Babylonia was the dominant power. Next arose the second great Assyrian empire, which was contemporaneous with the two kingdoms of Judah and Israel. This latter empire immediately preceded the last great Babylonian empire, and it was out of its ruins that Nabopolassar constructed the latter kingdom.

The site of Babylon was never lost; but for two thousand five hundred years Nineveh, the great Assyrian capital, lay forgotten in a nameless grave. Xenophon's ten thousand and the legions of Alexander marched in ignorance over its buried treasures, and Strabo, Diodorus Siculus, Ptolemy, and other writers and travelers of the early centuries, though traversing that territory again and again, knew nothing of the site of that ancient city. It is not strange, therefore, that until within less than sixty years ago the story of the greatness and glory of Nineveh was discredited, and some of the higher critics even declared that it was doubtful if such a city had ever existed. But in 1841, underneath the accumulations of centuries, Nineveh was discovered, and the greatest treasures

have been since exhumed that have been brought to light in the history of archæology. Colossal sculptures, tens of thousands of cylinders and seals, inscribed tablets almost without number, gray alabaster slabs sculptured in bas-relief, and vast libraries of clay cylinders that make us almost cease to regret the loss of the great Alexandrian library, have enriched the museums of all lands, and revealed a new world of art and literature. As interesting as are all these discoveries to archæologists, they possess a hundred-fold greater interest to Bible students, confirming, as they do in so striking a manner, many of the Bible narratives. The history of the later Assyrian kings ran parallel with that of Israel and Judah, and a long list might be given of biblical names occurring in the Assyrian inscriptions. They contain references to Hiram, king of Tyre; to Ahab; to Jehu, "son of Omri"; to Ahaz, to Hoshea, to Hezekiah, to Manasseh; to Ben-hadad, king of Damascus; and to many others whose names are familiar to Bible students. In fact, almost every event connected with Assyria, mentioned in the Bible, is faithfully recorded in the historical inscriptions of the Assyrian kings. A very interesting fact is that all of these Assyrian monarchs kept full records of their reigns, of their wars, and of their conquests; and these have been preserved on clay tablets, stones, cylinders, etc., and now the entire history of those old empires is as well known as that of any modern country.

Assyria had a long and checkered history before

the names of the kings of Judah and Israel appear in its annals. In 860 B.C. Shalmaneser II. began to reign, and during his sway of thirty-five years Assyria attained her full growth and highest power. He extended his great empire from the sources of the Tigris to the coasts of the Mediterranean; and his long reign was a series of military campaigns, which numbered no less than twenty-six. In the ruins of Shalmaneser's palace, in the center of the great Nimrûd mound, Layard found a very remarkable monument—a pillar in hard black stone, about seven feet high—which is now in the Assyrian hall of the British Museum, and is called "The Black Obelisk." The four faces are covered with sculpture and writing, which give the records of Shalmaneser's wars, written by himself. The sculptures represent processions of tribute-bearers from five nations. In this record he says that in the sixth year of his reign he encountered the combined forces of Damascus, Hamath, and the Hittites, at Karkar, and overthrew them. Among the allies he mentions Ben-hadad, king of Syria, and Ahab, king of Israel (1 Kings xx. 1, 2). Ben-hadad was murdered some years later by Hazael of Damascus, who had usurped his throne (2 Kings viii. 15). Shalmaneser began a campaign against this usurper, and succeeded in capturing his camp and slaying sixteen thousand Syrians. Hazael fled to Damascus, whither the Assyrians followed him. But they found the city of Damascus too strong, and marched to the seacoast, and near

Beirut, according to the record on the Black Obelisk, received the tribute of Tyre and Sidon, and of "Jehu, son of Omri." "In calling Jehu a descendant of Omri, the Assyrian king was misinformed; he had heard nothing of the revolution which had extirpated the house of Omri, and had placed Jehu upon the throne. Like Ahab, therefore, Jehu was supposed to be a son of Omri, the founder of Samaria, which is frequently termed Beth-Omri, 'the house of Omri,' in the Assyrian inscriptions, though in the latter days of Tiglath-pileser II., and Sargon, 'Beth-Omri' is superseded by 'Samirina.'"

Among the reliefs on the upper part of this obelisk is one which is supposed to represent Jehu himself bringing offerings of gold and silver and other tributes to the Assyrian king. This is a literal rendering of the inscription: "Tribute of Yahua [Jehu], son of Khumri [Omri]; silver, gold, basins of gold, bottles of gold, vessels of gold, buckets of gold, lead, . . . wood, royal treasure, . . . wood, I received." The features of the king and those with him are recognizable as possessing Jewish characteristics, and, according to Jewish custom, their fringed robes descend to their ankles.

This is the oldest Assyrian inscription in which the names of the kings of Israel occur, and it is very strange that neither in Kings nor Chronicles is there any mention of the participation of Ahab in the Syrian league and the war against Shal-

maneser, and the submission and tribute of Jehu. It has been suggested that perhaps these events were recorded in a book which has been lost, and to which reference is so frequently made at the death of almost every king, under the title of "The Book of the Chronicles of the Kings of Israel." In 2 Kings x. 34 it is said: "Now the rest of the acts of Jehu, and all that he did, and all his might, are they not written in the book of the chronicles of the kings of Israel?"

Adad-Nirari, the grandson of Shalmaneser II., was the next Assyrian monarch who began a campaign against Syria. He reigned from B.C. 811 to 783, and succeeded in reducing the kingdom of Damascus to subjection. In an inscription which has been found he makes this statement: "West of the Euphrates, I subdued the land Khatti, the whole of the land Akharri [Phœnicia], Tyre, Sidon, Bit-Khumri [the *land of Omri—Israel*], Edom, and Philistia, unto the shore of the Sea of the Setting Sun, and imposed on them tributes and contributions."

With the death of Adad-Nirari in B.C. 783, the strength and power of the old Assyrian dynasty collapsed; but thirty-six years later the crown was seized by a military adventurer, Pulu, who took the name of one of the greatest of the earlier Assyrian kings, Tiglath-pileser II. While tradition says that this king started in life as a gardener, he displayed great military and executive ability after he had established himself on the throne, and be-

came one of the greatest monarchs of antiquity. He has been called "the Roman of the East," and was the first ruler of antiquity who consolidated an empire in the manner which has been familiar to the world since the Roman era. He made the nations which he conquered subject provinces, governed by Assyrian satraps, and responsible only to the king. Each province was required to provide a certain number of soldiers for the imperial army, and to pay an annual tribute to the imperial treasury. No less than five Hebrew kings are mentioned in his annals. They are Azariah and Jehoahaz (Ahaz) of Judah, and Menahem, Pekah, and Hosea of Israel. Rezin of Damascus and Hiram, king of Tyre, are also named. The title of Rabshakeh, mentioned by Isaiah (chapters xxxvi., xxxvii.), is found in inscriptions, as is also the name of Merodach-baladan (Isa. xxxix. 1).

It is said in 2 Kings xv. 19, 20 that "Pul, king of Assyria, came against the land; and Menahem gave Pul a thousand talents of silver, that his hand might be with him, to confirm the kingdom in his hand. And Menahem exacted the money of Israel, even of all the mighty men of wealth, of each man fifty shekels of silver, to give to the king of Assyria; so the king of Assyria turned back, and stayed not there in the land." The annals of Tiglath-pileser very strikingly confirm the accuracy of this statement. He says that "Minihimmi of Samirina," that is, Menahem of Samaria, with Hiram, king of Tyre, Rezin of Damascus, and

other kings, gave him tribute. The amount which Menahem gave him must have been at least one and one-half million dollars. From the fact that the name "Pul" is here used, it is evident that the Assyrian monarch was still known to the neighboring nations by his original name, and that it was not until later that they addressed him by his new title. Berosus gives his name as Pulu, as does also Ptolemy, in his list of Babylonian kings, when speaking of the eclipses which were observed at Babylon, for at this time this Assyrian king was also king of Babylon.

After the death of Menahem, and the murder of Pekahiah, his son, Pekah, the usurper, in alliance with Rezin of Damascus, attacked Jerusalem. Ahaz, who was then king, appealed to the Assyrian monarch, who readily responded, as he was only too glad of an excuse to crush Damascus and reduce the kingdom of Judah to a condition of vassalage. Accordingly, he marched into Syria, and he tells of his victories in his inscription entitled "The War in Palestine." Rezin was defeated, his chariots broken in pieces, his captains captured and impaled, and he escaped to Damascus. The Assyrian king then went back into the Northern Kingdom of Israel, put Pekah to death, and appointed Hosea king in his place. Tiglath-pileser took a series of towns, including the whole land of Naphtali, before the death of Pekah, and carried a large number of Israelites "captive to Assyria" (2 Kings xv. 29, 30). The Assyrian king says in

his annals: "Pekah, their king, I killed; . . . Hoshea I placed over them." "The distant land of Bit-Khumri, . . . the whole of its inhabitants, with their goods, I carried away to Asshur." In accordance with the usual custom of the Assyrians, he exaggerated the completeness of his conquest, though he made the entire territory subject to him.

Two years later Tiglath-pileser turned all his force against Damascus. The inscription which describes the siege of Damascus is, unfortunately, greatly mutilated; but enough can be deciphered to show that the entire Syrian army was completely routed; that Rezin, "to save his life, took to flight all alone, and entered his capital through the great gate"; that Tiglath-pileser captured some of his captains, and then "shut him in like a bird in a cage"; that finally Damascus was captured, Rezin was slain, his subjects transported into captivity, and the kingdom placed under an Assyrian prefect. All this confirms the simple statement in 2 Kings xvi. 9: "And the king of Assyria went up against Damascus, and took it, and carried the people of it captive to Kir, and slew Rezin."

The golden age of the Assyrian empire was the century from 721 B.C. to 625 B.C. This was the zenith of Assyrian power, and this era was ushered in by Sargon, who was one of the greatest generals Assyria ever produced. And yet the name of this great king, which was the same as that of the ancient Sargon of Accad, and which he probably assumed when he took the royal power, had dropped

out of history as completely as though he had never existed; and his name was only known by a mention of it in Isaiah's allusions to the war against Ashdod (xx. 1): "Tartan came unto Ashdod (when Sargon the king of Assyria sent him), and fought against Ashdod, and took it." Critics have ridiculed the idea of such a king ever having lived, and yet the halls of his palace were the first Assyrian halls ever entered by a modern's foot, and in his great library were found complete accounts of his campaigns. These records reveal the astonishing fact that it was this king who captured Samaria and carried off its inhabitants. This palace is the best preserved of all the Assyrian ruins, and was probably the most magnificent building ever erected in or near Nineveh, for the site he selected was that of an exceedingly ancient city, at the foot of a mountain, a short distance above Nineveh; and the building covered an area of more than twenty-five acres. The palace was of rare workmanship and exquisite finish, but the sculptures exceeded anything that has ever been found in Assyria or Babylonia. Every phase of the royal builder's life is amply illustrated in them, and every peculiarity in the countries he warred against is faithfully noted and portrayed. There are twenty-four pairs of colossal bulls in high relief on the outside walls, and at least two miles of sculptured slabs along the inner walls of the halls. In his great library he gives all the annals of his reign. One of the first entries is this: "In the be-

ginning of my reign I besieged, I took by the help of the god Shamash, who gives me victory over my enemies, the city of Samaria. Twenty-seven thousand two hundred and ninety of its inhabitants I carried away. I took fifty chariots for my own royal share. I took them [the captives] to Assyria, and put into their places people whom my hand had conquered. I set my officers and governors over them, and laid on them a tribute as on the Assyrians." Now Sargon succeeded Shalmaneser IV., as we learn from the Assyrian inscriptions. In the seventeenth chapter of 2 Kings it is said: "Against him [Hoshea, king of Samaria] came up Shalmaneser, king of Assyria. . . . Then the king of Assyria . . . went up to Samaria, and besieged it three years." Shalmaneser began the siege, but the records show that Sargon, his successor, completed it. And the Bible history says: "In the ninth year of Hoshea the king of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah and in Habor by the river of Gozan, and in the cities of the Medes." (2 Kings xvii. 6.)

We are also told in the twenty-fourth verse of this seventeenth chapter: "And the king of Assyria brought men from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed them in the cities of Samaria, instead of the children of Israel: and they possessed Samaria, and dwelt in the cities thereof." Sargon says in his annals that, in the seventh year

of his reign, he "made subject several remote Arabian tribes that dwelt in a land which no wise men and no sender of messengers knew, a land which had never paid tribute to the kings, his fathers, and *the remnant of them he transported and settled in the city of Samaria.*"

Sargon was succeeded by his son, Sennacherib, whose name is the most familiar of any Assyrian monarch, and whose invasion of Palestine is recorded in a large number of monuments and tablets. In the later history of Israel, as recorded in the Old Testament, this Assyrian king stands out a picturesque and dramatic figure, and the great number of well-preserved tablets which have been found prove that the expedition into Judea, which has been made so familiar to us by the Bible narrative (2 Kings xviii., xix.; 2 Chron. xxxii.; and Isa. xxxvi., xxxvii.) and by Byron's beautiful little poem, was really one of the most prominent episodes of his reign, and was the first disastrous campaign that Assyria had to record.

Hezekiah had received from Ahaz a kingdom mortgaged to Assyria. Egypt, whose noxious interference had contributed to the fall of Samaria, appears again as a fomenter of insurrection in Palestine, and persuades Hezekiah to refuse to send the yearly tribute to Nineveh. The news of this proposed revolt quickly brought Sennacherib down to the seashore.

> The Assyrian came down like the wolf on the fold,
> And his cohorts were gleaming in silver and gold;

> And the sheen of their spears was like stars on the sea,
> When the blue wave rolls nightly on deep Galilee.

Hezekiah made every preparation for defense—built up the walls of Jerusalem wherever they were broken down, strengthened the citadel, and set "captains of war" over the people. In the meantime, the sacred record says (2 Kings xviii. 13): "Sennacherib, king of Assyria, came up against all the fenced cities of Judah, and took them." In his annals the Assyrian king is more explicit. He says: "Forty-six of his strong cities, his castles, and the smaller towns of their territory without number, with warlike engines, by assault and storming, by fire and by the ax, I attacked and captured. . . . Hezekiah himself I shut up like a bird in a cage in Jerusalem, his royal city. I built a line of forts against him, and I kept back his heel from going forth out of the great gate of his city." He does not say that he took Jerusalem, although he makes mention of other cities which he captured. The Egyptians still tarried, not coming to Hezekiah's assistance as they had promised, and in his desperation Hezekiah sought to effect a reconciliation. He "sent to the king of Assyria, at Lachish, saying: I have offended. Return from me; that which thou puttest on me, I will bear." And the fine imposed on him was a sum equal to about one million dollars in gold and half that in silver. This full account is contained in the recovered records of Sennacherib, and the Assyrian and the biblical accounts supplement one

another, the only difference being that Sennacherib transfers the payment of the tribute to the end of the campaign, after his return to Nineveh.

In 2 Kings xviii. 14 it is said that Hezekiah sent this tribute to the king of Assyria to Lachish, and in 2 Chronicles xxxii. 9 the statement is made that Sennacherib laid siege against Lachish. While it is not stated that the city was captured, we have the strongest evidence that it was. The capitulation of the city is represented at full length on one of the finest wall sculptures, occupying several slabs in the hall of Sennacherib's palace, excavated by Layard at Keyunjik, and now in the British Museum. In the foreground sits Sennacherib, on a throne of state, the royal feet resting upon a high footstool fashioned like the throne; before him are his officers with the long file of captives, some prostrated, others standing, all with hands extended in supplication. An inscription overhead interprets the scene in these express words: "Sennacherib, king of nations, king of Assyria, seated on an exalted throne, receives the spoils of the city of Lachish." Sennacherib, in his annals, naturally glosses over the disaster that befell him, when the angel of the Lord smote the Assyrians in their camp, and thousands were slain (2 Kings xix. 35). But he cannot conceal the fact that he never succeeded in taking the revolted city, or in punishing Hezekiah, nor did he again undertake a campaign in the west.

A reminiscence of the disaster which befell the

Assyrian army was preserved in an Egyptian legend, and Herodotus gives an account of the tradition in his history, which corroborates the scriptural account. He says that the Assyrians were advancing toward Egypt to invade it, when Sethos, "the pious Egyptian king," prayed for divine aid, and that same night a swarm of field mice was sent into the Assyrians' camp, and destroyed the leathern quivers, shield straps, and bowstrings, so that they were virtually disarmed, and a great slaughter was made of them. Herodotus says: "There stands to this day in the temple of Vulcan a stone statue of Sethos, with a mouse in his hand, and an inscription to this effect, 'Look on me, and learn to reverence the gods!'" Now the mouse was in the East the emblem of the plague boil, as is shown in 1 Samuel v. 11, 12; vi. 4, 5, where the Philistines, smitten with plague boils for detaining the ark in their midst, sent it back with a trespass offering of five golden emerods and five golden mice, their priests also commanding them to make "images of your mice that mar the land."

Sennacherib lived twenty years after his invasion of Palestine, most of these years being spent in wars with Babylonia. Babylon was at last taken, and completely sacked, and he gives an account of his victory in the great Taylor cylinder, which is said to be one of the finest battle pieces in any literature. Sennacherib did much to strengthen and beautify Nineveh, and the monuments of the latter part of his reign often represent him stand-

ing in his chariot, watching the gangs of captive laborers who are yoked together sometimes by a bar fastened to the waist, sometimes by fetters around their ankles, while they toil at the vast walls or drag into place the colossal bulls and dragons which adorned the palaces.

Sennacherib came to a tragic end, his murder taking place "as he was worshiping in the house of Nisroch, his god." It is stated in 2 Kings xix. 37 that "Adrammelech and Sharezer his sons smote him with the sword," doubtless because of their jealousy of the favor shown to Esar-haddon, for among the clay tablets in the British Museum is one which actually contains the will of Sennacherib, executed some time before his death, in which he bequeaths his valuables to Esar-haddon, his favorite son. Very recently a discovery was made which strikingly corroborates this parricidal crime. A stele of Nabonidus, dated in the sixth century B.C., was found in the old city boundary of Babylon by some Arabs while at work in the ruins. The now mutilated cuneiform inscription consisted originally of eleven long columns, of which only the lower portion has been preserved. Nabonidus, contrary to his usual custom, interweaves a number of important historical events in the account of his own work. Among other things, he gives a brief description of the destruction of Babylon by Sennacherib in the year 689 B.C., and tells of the murder of this king by his own son (giving only one name).

An additional confirmation of this scriptural account of the murder of the Assyrian king is an inscription from Nineveh, in the British Museum, which is supposed to record the feelings with which Esar-haddon received the news of his father's death. "I was angry in heart, and my liver was inflamed with rage," he says. "For the ruling of my father's house, and the assumption of my priesthood to Ashur, the Moon, the Sun, Bel, Nebo, Nergal, Istar of Nineveh and Istar of Arbela, I lifted up my hands; and they granted my petition."

Sennacherib completely destroyed Babylon, the rival capital, and tried to render even the site unrecognizable. But his son and successor, Esar-haddon, rebuilt Babylon and made it his capital. This explains the statement made in 2 Chronicles (xxxiii. 11) that Manasseh, king of Israel, was carried in chains to Babylon by the king of Assyria, and allowed subsequently to return. The critics have rejected this statement because they say that the king of Assyria should have carried him to Nineveh and not to Babylon. But the exhumed records show that at this time King Esar-haddon was living at Babylon, trying to win the conquered people.

The name "Manasseth, king of Judah," occurs twice on the Assyrian monuments. Once he is mentioned among the tributaries of Esar-haddon, once among those of Assur-banipal.

Esar-haddon has been styled "the noblest and most gracious figure" among Assyrian rulers. His reign was a short one, and his end has a certain

romantic charm. In B.C. 670, on the twelfth day of April, he convened by edict a great assembly in Nineveh, and there gave charge of the government to his son Assur-banipal, whom the Greeks called Sardanapalus. Two years later he died, and Assur-banipal became sole monarch. He was the most powerful and enlightened monarch of his time, full of insight and energy, and the patron of art and literature. His great monument, greater than any imperial sculptures, is the library and "university" which the tablets say he founded "for the instruction of the people of Nineveh." This library was discovered and excavated by Hormuzd Rassam nearly fifty years ago. He recognized the tablets of burned clay covered with cuneiform characters, as writings, and sent enormous quantities of them to the British Museum. There they lay nearly thirty years before they were deciphered by the patience and skill of George Smith. Among the great mass of documents which were translated was the famous Chaldean account of the deluge, and the Babylonian legends of the creation, which were copies of much older documents. This library of Assur-banipal was a royal storehouse of literature, science, history, and religion, and is the greatest collection of Assyrian and Babylonian manuscripts that has been found.

Saracus was the last king of the great Assyrian empire, although Byron, in his tragedy of *Sardanapalus*, has committed the error of confounding Saracus with Assur-banipal, known among the

Greeks as Sardanapalus, who was the father of Saracus, and a very different character from the last effeminate and voluptuous Assyrian king. In or about 606 B.C. the combined forces of Medes and Babylonians besieged Nineveh for two years. In their despair the Assyrian rulers ordained a solemn fast of one hundred days, and besought the sun god to pardon their sin. But all was in vain. The last day of Assyrian greatness deepened into twilight. The river conspired with fate to overthrow the defenses of the city, and an extraordinary rise in the Tigris swept away a part of the walls and allowed the besieging army to enter. The tramp of the Median soldiers was heard in the streets. The inhabitants, who had never before beheld a foreign foe except as trembling captives, fled in dismay. The king hastily entered his palace, ordered the slaves to heap the sacred things into a funeral pyre, and mounting to the summit with his wives and servants, applied the torch and perished in the flames. When the conquerors entered his palace his ashes lay white upon the marble floor, mingled with the ashes of the Assyrian empire. With the ruthless barbarity of the times the conquerors gave the whole city over to the flames, and razed its former magnificence to the ground. For twenty-five centuries the great city lay buried and forgotten, to rise in these latter days from the tomb to vindicate with its libraries and monuments the historical accuracy of the Old Testament, and to assist us in our progress toward the final goal of truth and knowledge.

CHAPTER VII.

The History of Jonah.

Dagon, the Fish God—Nineveh, the "Fish City"—Berosus—Oannes—Neby-Yunus.

No record of the journey of the prophet Jonah to Nineveh and his preaching there has been found on the Assyrian monuments, although the history is given at length in the Bible. With the exception of his mission to Nineveh, the only mention made of him in the history of Israel is in 2 Kings xiv. 25, in the reign of Jeroboam, which fixes the date of his ministry as about 800 B.C. He was born at Gath-hepher, a little town in the hills of Galilee, about an hour's ride north of Nazareth, and which is still pointed out to the traveler. He was a child when Homer was singing his rhapsodies on the eastern shores of the Mediterranean; was a contemporary of the Spartan lawgiver Lycurgus, of Hesiod, and of other notable Greek characters, as well as of such men as Obadiah, Joel, Amos, and Hosea, who belonged to the last school of Old Testament prophets. There can be no doubt that he was an historical character, for he lived not in a mythical, but in an historical and prophetical age. The references which our Lord makes to him establish his historical personality (Matt. xii. 39, 40; Luke xi. 29, 32).

The preaching of a Jewish prophet to a people

who had been the enemies and oppressors of his people seems a strange thing, and it seems still more remarkable that they should have listened to his ministry and repented. But some interesting facts and discoveries have put this entire event in a new light. We now know that the date of Jonah's prophecy coincides with the disastrous period of weakness and intestine troubles which preceded the second Tiglath-pileser, when the Assyrian monarchy seemed threatened with dissolution. So that the Ninevites were in a condition to ask for divine help, and the proclamation of a public fast and penance, when national danger and calamity threatened them, was in accordance with the Assyro-Babylonian custom. Neither was there anything very strange in the fact that the fears of all the people of that great oriental city should have been aroused by the proclamation of an impending doom. "I have known," says Layard, "a priest to frighten a whole Mussulman town to tears and repentance by publicly proclaiming that he had received a divine commission to announce a coming earthquake or plague." Herodotus and other classical writers also state that it was an Asiatic custom to cover with badges of mourning both men and cattle.

The miracle of Jonah being swallowed by a great fish, and then delivered after three days, has been considered not only supernatural, but unnatural; and no incident in Bible history has been more mercilessly assailed. But in the light of recent ex-

cavations and discoveries at Nineveh, as well as in the face of certain historical facts which have been brought to view, we not only understand why God worked this miracle, but we also see that it was probably the only means that could have been employed to make the Ninevites hear and heed the message.[1]

One of the most prominent among the divinities of ancient Assyria, as shown by the monuments, was Dagon, a creature part man and part fish. Inscriptions dating from 3000 B.C., containing his name, have been found at Ur. From Babylon his worship spread into other parts of Asia; in Nineveh he was adored as the fish god, and the priests devoted to his service wore garments made of fish skins. His images have been found guarding the entrance to palace and temple in the ruins of Nineveh, and they appear upon a large number of seals in the British Museum. In one of his inscriptions Nebuchadrezzar mentions that he dedicated some ornaments for a temple of Dagon. The worship of this fish god spread from Assyria west, and he became the chief deity of the Philistines. He was the presiding divinity of the maritime city of Ash-

[1] Some of the facts here brought out in connection with the Assyrian fish god and Jonah were first brought to light by Dr. H. Clay Trumbull, editor of the *Sunday-school Times*, in a little book published in Philadelphia. Some additional interesting discoveries have since been made which strongly corroborate the theory given. Hastings's "Dictionary of the Bible," however, disputes this position. The readers of this chapter must judge for themselves.

dod, and when they captured the ark of Israel they put it in his temple. "When they arose early on the morrow morning, behold, Dagon was fallen upon his face to the ground before the ark of the Lord; and the head of Dagon and both the palms of his hands we cut off upon the threshold: only the *fishy part* of Dagon was left to him." (1 Sam. v. 4.)

One of the earliest Assyrian kings was named Ishmi-Dagan (*Dag* meaning fish), and bricks bearing his name have been found in the temple ruins of one of the oldest Accadian cities. In Ascalon and other Canaanitish cities a fish goddess was worshiped under the name of Derketo, who was represented under the form of a woman, ending, from the hips, in the body of a fish. In many oriental countries it was considered sacrilegious to eat or kill fish, and a well-filled, religiously-tended fish pond often occupied some part of the temple grounds.

Another very important fact which has come to light in a recent discovery is that the Assyrian name of their great city was Ninua, a word very like *Nunu*, which means "fish"; and that the oldest sign for the rendering of the name Nineveh in cuneiform writing is a combination of lines and wedges which represent a fish in a basin or tank. The very oldest traditions represent the fish as sacred to the Ninevites, and their city was called the Fish City.

According to Berosus, a Babylonian historian

who wrote in the fourth century B.C., at the time of Alexander's conquests, the very beginning of civilization in Chaldea and Babylonia was under the direction of the fish god, part man and part fish, who came up out of "the Erythræan Sea, which borders upon Babylonia," and taught to men "letters and sciences and arts of every kind," so that no great discovery has ever been made since. To this deity was also attributed the invention of the plow, making him the protector of agriculture generally and the dispenser of food. Berosus also states that from time to time, ages apart, other beings like this first great teacher came up out of the sea with messages and instructions for mankind.

Hence, at that very age in which Jonah lived, the Ninevites were worshipers of a divine being who, from time to time, so they claimed, sent messages to them by one who rose out of the sea, as part man and part fish; and to them also the fish was the most sacred thing in the animal world, it being the very name of their city. When, then, God wished to send a messenger to Nineveh, what better method could possibly have been employed than for this prophet to be thrown out of the mouth of a great fish, in the presence of witnesses who would bear testimony to the fact that he came up out of the water? The news of what had happened was doubtless proclaimed by couriers throughout the streets of the great city, and as they learned of this new messenger from the fish god, the Ninevites

were prepared to receive his message. When, then, Jonah went through the streets of their city declaring, "Yet forty days and Nineveh shall be overthrown!" and they knew that he was the prophet who had come from the very mouth of a fish in the sea, all the people, from the king on his throne to the humblest peasant, put on sackcloth and fasted, and cried mightily unto the Lord to avert the threatened disaster.

Another very remarkable fact is that while all the Assyrian monuments give the name of the fish god as Dagan or Dagon, Berosus gives his name as "Oannes." This name Oannes, as it stands in the Greek of Berosus, appears in the Septuagint and in the Greek New Testament, with the addition of "I" before it—"Ioannes" and "Iona"—and is translated "Jona" (see John i. 42, xxi. 15; Matt. xvi. 17). Professor Hilprecht also says that in the Assyrian inscriptions the "J" of foreign words becomes "I," or disappears altogether; hence Joannes as the Greek representative of Jona would appear in Assyrian either as Ioannes or as Oannes. Hence he expresses the opinion that *Oannes* would be a regular Greco-Babylonian writing for *Jonah*. Is it not, in the light of all these facts, perfectly legitimate to infer that Berosus, writing four hundred years after Jonah's day, should have described Jonah as the latest messenger from the fish god of the Assyrians?

Notwithstanding the loss of the site of Nineveh for twenty-five hundred years, an Arab village

bearing the name of Neby-Yunus was found by Hormuzd Rassam, built over the ruined palaces of Sennacherib and other Assyrian kings. In this village is shown what is claimed to be the tomb of Jonah, and also a mosque dedicated to him. Is it not remarkable that the name of Jonah should have been retained in that locality, when no trace of the name or site of Nineveh remained? It is also a striking fact that an entire chapter in the Koran is inscribed with the name of Jonah, and the Mohammedans have great reverence for him.

Recent excavations also confirm the statements made in the book of Jonah regarding the immense size of Nineveh. These discoveries show that it contained more than one hundred and twenty thousand young children, thus proving that it had a population of more than half a million. Thus the revelations of the Assyrian monuments and inscriptions, and of the later Babylonian historian, corroborate in a very remarkable manner the Bible history of Jonah.

L. of C.

CHAPTER VIII.

The Moabite Stone and the Tel-el-Amarna Tablets.

Discovery of the Moabite Stone—Mesha, King of Moab—The Inscription Translated—Oldest Hebrew Literary Monument—Philological Value—Tel-el-Amarna Tablets—Date of the Exodus—Discovery at Tel-el-Hesy.

One of the best known and most interesting of archæological discoveries is that of the famous Moabite Stone, erected by King Mesha, the "sheep-master," to commemorate his successful revolt when Moab rebelled against Israel, after the death of Ahab (2 Kings iii. 4, 5). This memorial of Hebrew history is a stone of black basalt in the shape of a stele, rounded at the top, two feet broad and nearly four feet high. It contains thirty-four lines in the curious Phœnician script, proving that at 900 B.C. the Hebrews and Moabites had the same dialect as the Phœnicians. Moab, like Edom and some other nations of Palestine, was so nearly akin to the Hebrews in race as to speak the same language. The Moabites have long since become extinct as a people, being perhaps absorbed by the Arabs, as the Edomites were, but this discovery has revived their memory.

This stone was discovered in 1869 by Dr. Klein, a German missionary, at the foot of a hill among the ruins of Dhibân, the ancient Dibon (Num.

xxxii. 34), the old capital of Moab, half buried in the ground. While slow negotiations were pending for its purchase, the Arabs conceived an exaggerated idea of its value and refused to sell it. The official head of the district heard of the discovery, and laid claim to the valuable stone, whereupon the poor villagers, fearing that they would lose it, put a hot fire under it, poured cold water over it, broke it into pieces, and distributed the fragments as charms among the different families of the tribe. After much labor and expense, most of the fragments were recovered, and, aided by a "squeeze," which had fortunately been previously taken, the monument was pieced together, and is now in the Museum of the Louvre at Paris.

This inscription is a striking confirmation of the third chapter of 2 Kings, and the story told by the stone and the scriptural account of the war against Moab supplement one another. The Bible record says that "Mesha, king of Moab, was a sheepmaster, and rendered unto the king of Israel a hundred thousand lambs, and a hundred thousand rams, with the wool. But it came to pass, when Ahab was dead, that the king of Moab rebelled against the king of Israel." The chapter goes on to describe the combination of the kings of Israel and Judah against Moab, and how they pressed the conflict until at last King Mesha saw that the battle was too sore for him. He then, in his despair, resorted to the last horrible appeal of the Canaanitish religion and sacrificed his eldest son as a burnt

offering to Chemosh, the god of Moab, which act so filled the Israelites with horror and indignation that they returned to their own land. It is this great deliverance which Mesha celebrates in his inscription, though he does not mention the price at which he bought it. The inscription reads almost like a chapter from one of the historical books of the Old Testament, the words and phrases being similar to those found in scriptural Hebrew, as well as the grammatical forms. These are some of the sentences on this stone:

"I am Mesha, king of Moab. My father reigned over Moab thirty years, and I reigned after my father and erected this high place for Chemosh, for he saved me from all despoilers, and made me see my desire upon all my enemies, even upon Omri, king of Israel. Now they afflicted Moab many days, for Chemosh was angry with his land. His son succeeded him; and he also said, I will afflict Moab. But I saw my pleasure on him and on his house, and Israel perished with an everlasting destruction. And Chemosh said unto me, Go take Nebo against Israel. And I went and fought from dawn until noon. And I took it and slew the whole of it, seven thousand men and women, and manservants and maidservants. . . . And I took from it the vessels of Yahveh, and offered them before Chemosh."

The name Jehovah occurs in this inscription, spelled in exactly the same way as in the Old Testament. We have here a proof that in the early

days of Israel the superstition did not exist which afterwards prevented the Jews from pronouncing it. We see also that the name under which God was worshiped was familiar to the nations round about.

This is not only the oldest Hebrew literary monument in existence, but the most ancient specimen of alphabet writing. This alphabet was of Egyptian origin. While the Egyptians used hieroglyphics to express ideas and syllables, they also used the letters of an alphabet. As far back as the second dynasty, they possessed an alphabet in which the twenty-one simple sounds of the language were represented by special hieroglyphic pictures. It was doubtless in the Hyksos era that the Egyptian alphabet became Phœnician. It drifted to the mother country of Phœnicia, and there the letters received new names, derived from objects to which they bore a resemblance and which began with the sounds they represented. This Egyptian-Phœnician alphabet next passed to the Greeks, then from the Greeks to the Romans, and finally from the Romans to the nations of modern Europe. We have a living monument to this fact in the very word "alphabet," which is composed of *alpha* and *beta*, the names of the first two Greek letters, and these names are simply the Phœnician *aleph* (an ox) and *beth* (a house), the first bearing a resemblance originally to the head of an ox and the latter to the outline of a house.

The Moabite Stone, therefore, is of very great

importance, not only from an historical standpoint, but also because of its philological value. The inscription shows the forms of the Phœnician letters used on the eastern side of the Jordan in the time of Ahab. Israel and Judah, on the western side, must have used very similar characters; so that we may see in this ancient inscription the precise mode of writing employed by the earlier prophets of the Old Testament. The importance of this knowledge can hardly be estimated, since it serves to correct and restore passages that have been corrupted and to get the correct spelling of ancient proper names.

The Tel-el-Amarna Tablets.

What are called the Tel-el-Amarna tablets have thrown exceedingly interesting and important light on the condition of Palestine before the exodus, and have also given us some valuable information regarding Egypt at that time. From the time that Jacob went down into Egypt until the Hebrew occupation of the promised land, we know nothing from Scripture of the nations who inhabited the land. But the inscriptions found on these tablets make a new and interesting chapter in the early history of Canaan.

Tel-el-Amarna is a village about one hundred and seventy miles south of Cairo, on the eastern bank of the Nile, midway between Minieh and Siout, and its extensive ruins cover the site of the capital of Amenophis IV., or Khu-n-Aten, of the eighteenth

Egyptian dynasty. This Pharaoh had been raised under Asiatic influences, his pedecessors having made themselves masters of Asia as far as the banks of the Euphrates. Soon after he ascended the throne, he renounced the faith of his forefathers and adopted the worship of the Asiatic Baal, whose visible symbol was the solar disk. This naturally produced an intense conflict between the king and the powerful priesthood of Thebes, which finally resulted in Amenophis leaving the old capital and building a new city to the north, the ruins of which are now known as Tel-el-Amarna. The royal archives were carried away from Thebes to this new capital, and remained there hidden for more than three thousand years. In 1888 a peasant woman living in that wretched little mud village, in searching for antiquities to sell to tourists from Europe and America, discovered in a mound of sand and rock over three hundred pieces of inscribed tablets, some of them only two and one-eighth by one and eleven-sixteenths inches, while others were eight and three-fourths by four and seven-eighths inches. One hundred and sixty of these are now in the Royal Museum at Berlin; eighty-two are in the British Museum; and sixty are in the Gizeh Museum at Cairo, while a few are in private hands.

These tablets were written in the cuneiform characters of Babylonia, and consisted principally of letters and dispatches from Egyptian officers and governors stationed by the Egyptian kings at various places in Palestine, Phœnicia, and Syria. A

few of the tablets were letters from the independent sovereigns of Babylonia, Assyria, Mesopotamia, and eastern Asia Minor.

These tablets demonstrate that in the fifteenth century before Christ (for that is their date), and in the century before the exodus, active literary intercourse was carried on all through the civilized East by the medium of a common literary language —that of Babylonia. It is evident also that throughout western Asia schools and libraries must have existed in which clay tablets inscribed with cuneiform characters were stored. Such a library must have existed in the Canaanitish city of Kirjath-sepher, or "Book-town" (Judges i. 11), and when its site is discovered there will doubtless be found there a collection of books written upon imperishable clay. This discovery shows how utterly absurd are the objections of some of the critics to the credibility of the Pentateuch on the ground that the use of writing for literary purposes was unknown to the Israelites and the people of Canaan in the age of Moses. As a matter of fact, we now know that that was an age of the highest literary activity. Letters were constantly passing to and fro from the banks of the Euphrates to those of the Nile, and Canaan, the high road between east and west, was the center of this literary intercourse.

This correspondence discovered at Tel-el-Amarna shows that Palestine and Phœnicia at that time (1430 B.C.) formed an Egyptian province, under the rule of Egyptian governors, and there were as

yet no traces of the Israelite in the land. But the Canaanitish population was already threatened by an enemy from the north. These were the Hittites, to whom references are made in several of the dispatches from Syria and Phœnicia.

Seven of these letters are from Abdi-Khiba or Ebed-Tob, governor of Uru-Salim (Jerusalem), who says he is hard pressed by formidable foes, termed the Khabiri, whom Professor Sayce supposes to be the Hittites and the Amorites, and whom he calls "confederates." As a matter of fact, both the Amorites and the Hittites figure in the letters, and this early association of the two with Jerusalem is of very great interest when we remember the words of the prophet Ezekiel (xvi. 3): "Thy birth and thy nativity is of the land of Canaan; thy father was an Amorite, and thy mother an Hittite."

Two other interesting facts, in addition to those already given, are brought to light by these tablets. In the first place, the date of the exodus has been approximately determined as not earlier than B.C. 1320. Secondly, we understand now the statement (Exodus i. 8) that the Pharaoh of the oppression was "a new king which knew not Joseph." We learn from the tablets that Khu-n-Aten was not only half Semitic in descent and wholly Semitic in faith, but that he also surrounded himself with officers and courtiers of Phœnician or Canaanitish extraction. From one of the Tel-el-Amarna letters we learn that the vizier himself, who stood next to the monarch, bore the name Dûdu, the Dodo and

David of the Old Testament, which belonged specifically to the land of Canaan, a fact which shows the high position held in Egypt at that time by Semites belonging to the Canaanite, if not to the Hebrew, race. This fully explains the position held previous to that by Joseph and the favor shown to the Israelites. We understand now that it was not until the overthrow of the eighteenth dynasty, of which Khu-n-Aten was the last Pharaoh, that the Semitic stranger ceased to be honored and powerful in the land of Egypt.

The rise of the nineteenth dynasty under Rameses I. marked the reaction against Semitic influence and a change of policy which brought with it the expulsion of the foreigner. Thebes became again the capital of the kingdom, and the Egyptian hierarchy and aristocracy took their revenge upon the hated stranger. The Israelites were necessarily included in this war against the Asiatic element, and their children were destroyed and their adults handed over to public slavery. In the "new king which knew not Joseph" we must therefore see this founder of the nineteenth dynasty, and in his successor the Pharaoh of the oppression, who has been proved by the discovery of Pithom to be Rameses II., the grandson of Rameses I.

A discovery was made in 1891 at a mound known as Tel-el-Hesy in the southwest of Judea, about six miles southwest of Hebron, which rivals in interest any that have ever taken place in the history of oriental archæology, in that there have been

found there the first fruits of a Canaanitish library which existed before Moses was born. Under this huge mound there have been excavated the remains of no less than *eleven* different cities, built one on top of the other, showing that when one city had been burned or otherwise destroyed, another had arisen in its place. The fourth city has been identified as Lachish, one of the five strongholds of the Amorites (Josh. x. 5), which was captured by the Israelites under Joshua (Josh. x. 32), fortified by Rehoboam (2 Chron. xi. 9), and known from one of his own inscriptions to have been taken by Sennacherib (2 Chron. xxxii. 9). The Tel-el-Amarna tablets show that an Egyptian governor resided at Lachish who wrote, and therefore must have received, cuneiform dispatches on clay. His name was Zimridi, and among the Tel-el-Amarna tablets now in Berlin is a letter addressed by him to the Egyptian Pharaoh, and which begins: "To the king my lord, thus writes Zimridi, the governor of the city of Lachish." In the excavations at Lachish a large number of Egyptian beads and scarabs and pottery were brought to light which belonged to the age of the eighteenth dynasty, and on one of the beads is the name and title of Queen Teie, the wife of Amenophis III. and mother of Amenophis IV., to whom the correspondence of Tel-el-Amarna was addressed. The most interesting discovery, however, was that of a clay tablet, similar in form and size to those found at Tel-el-Amarna, which had been sent to Egypt from southern Pal-

estine. It turns out to be one of the letters which were received at Lachish and stored up in the archive chamber of the city about the very time that Zimridi's letter to the Pharaoh was written. The name of the Egyptian governor of Lachish, Zimridi, is twice mentioned in it. The extraordinary feature of this discovery is that just after it had been found out that a governor of Lachish named Zimridi wrote letters in the Babylonian language and syllabary to the Pharaoh of Egypt, the site of Lachish was identified, and a letter similar to those of Zimridi was found in those ruins in which the name of Zimridi twice occurs. "For more than four thousand years the broken halves of a correspondence that was carried on before the days of the exodus had thus been lying under the soil, the one half on the banks of the Nile, the other half in Canaan; and the recovery of the one from its long-continued oblivion was followed almost immediately by the recovery of the other."

CHAPTER IX.

Origin of Egyptian Civilization.

Physical Features of Egypt—Egyptian Dynasties—Discovery of the Tomb of Menes—First Egyptian Civilization—The Earliest Known Jewelry—Aborigines of Egypt—Egyptian Hieroglyphics and Cuneiform Inscriptions—Civilization an Inheritance.

Next to Palestine, Egypt is to the Bible student the most interesting country in the world. Its vast antiquity, its great monuments and temples, its magnificent civilization, and the wonderful achievements which it made in the very dawn of the world's history, invest it with the very highest interest to the scholar and the philosopher.

In its physical features Egypt is the strangest country in the world, wholly unique, and entirely unlike any other land. Some one has said that Egypt in shape is like a lily with a long, crooked stem. The blossom is the delta, while the long stalk is the Nile valley itself, which is a ravine scooped in the rocky soil for seven hundred miles from the first cataract to the apex of the delta, sometimes not more than a mile broad, never more than eight or ten miles. No other country in the world is so strangely shaped, so long compared with its width, so straggling, so hard to govern from a single center.

The monuments and architecture of Egypt are

its greatest glory. Chaldea and Assyria have left only mounds beneath which are buried the records of their greatness, but Egypt has left huge pyramids, colossal statues, tall obelisks, enormous temples, and great rock tombs. These temples, pyramids, and tombs have been particularly rich in the treasures they have yielded, and have maintained the reputation which Pliny ascribed to the country of the Nile, of ever disclosing something new to the world. The entire valley of the Nile is one great museum, a veritable treasure-house of archæology. Not only do these temples and pyramids contain invaluable records of the past, but the ancient Egyptians buried their choicest treasures with their embalmed dead; and it has been aptly said that all Egypt is but the façade of an immense sepulcher. In upper Egypt, where rain and frost are practically unknown, nothing perishes except by the hand of man. It is estimated that the population of the Nile valley, during a period of between four and five thousand years, embalmed and secreted no less than seven hundred and thirty-one million mummies, interring with them not only statues, vases, weapons, amulets, inscribed tablets, jewels, etc., but written documents on papyrus, leather, and linen. While hundreds of these tombs have been examined and have yielded up their treasures, there are tens of thousands which are yet unopened, and every few weeks some new and marvelous discovery is made.

A few years ago a distinguished scholar declared

that Egypt was "the inventor of the alphabet, the cradle of letters, the preacher of animism and metempsychosis, and, generally, the source of all human civilization." Egypt has been known as "The Homestead of Nations," and it has long been the theory of archæologists and Egyptologists that civilization originated in Egypt, though they have never been able to go back far enough to tell when this civilization started. It has been repeatedly stated that the earliest civilized man of whom we know anything is the ancient Egyptian. There is no trace of the time when the dweller in the valley of the Nile was a savage. "His faintest, farthest footprint on the sands of time bears the impress of a sandal," and no traces have been discovered which led up to the civilization of the old empire. Only a year or two ago Professor A. H. Sayce, an authority on all archæological questions, wrote: "Egyptian civilization, so far as we know at present, has no beginning; the farther back we go, the more perfect and developed we find it to have been."

Recently some of the most remarkable discoveries of the century have been made, completely revolutionizing the theories of Egyptologists, so that now we know for the first time whence Egypt derived her civilization, and are able to trace her history back to its origin. To explain this fully it is necessary to give the generally accepted theory with regard to Egyptian history. The history of ancient Egypt is divided into three great periods,

known as the Old Empire, the Middle Empire, and the New Empire. The Old Empire comprises the first six dynasties; the Middle Empire reached its climax under the twelfth and thirteenth dynasties; the New Empire followed the expulsion of the Hyksos foreigners who had held Lower Egypt for more than five hundred years, and consisted of the eighteenth and following dynasties. It has always been claimed that the first king of Egypt was Menes, and his age has been fixed by the most conservative at 4700 B.C. Up to the time of these last discoveries no trace of Menes or of the first dynasty had ever been found, although it has been the opinion of many that the Sphinx antedated Menes. Hitherto our knowledge of ancient Egyptian civilization began with the fourth dynasty, the age of the great pyramids of Gizeh and of the rock-cut tombs that lay at their feet.

About three years ago M. de Morgan, director general of antiquities of the Egyptian government, discovered an extensive tomb at Negada, fifteen or twenty miles north of Thebes, built of mud brick and of earth, and consisting of about thirty chambers. Each chamber contained a different class of objects, one of stone vases, one of stone dishes, one of copper tools, one of water jars, etc. Some of these objects were carvings in rock crystal and obsidian, and some in ivory. The largest chamber was in the center, and it is evident that here the body of the dead was laid. After burial, wood was piled around the walls of this chamber and set on

fire, the result being that all within it was partially consumed. Here were found the calcined bones of a king which have been identified as those of Menes, the first historic king of Egypt; and these fragments of his body are now in the Gizeh Museum. There were found in this tomb the fragments of an ivory plaque, which, when put together, showed the "banner" or *Ka* name of the king—that is, the name given to his *Ka* or "double" after death—and also his human name, Menes. To this latter name was affixed the title "King of Upper and Lower Egypt." The *Ka* name is also found on several other objects discovered in the tomb.

Some of the vases of alabaster found in this tomb are of immense size, and their artistic perfection is very astonishing. Among the objects of crystal is a small lion, now in the Gizeh Museum, which once belonged to Menes himself. The museum also contains a foot of the funeral couch of that monarch. It is of ivory, and is carved into the form of the foot of an ox.

This remarkable discovery is another instance in which the old tradition, discredited by the critics, has been verified. The very existence of Menes has been denied, and only a few years ago so high an authority as Professor Maspero declared in his "Dawn of Civilization" that Menes was a mythical personage; and yet the grave and bones and seal of this king, whose existence was declared to be due to "a popular attempt at etymology," are

now among the exhumed treasures of Egyptian archæology.

Additional discoveries have been made during the past year by Professor Flinders Petrie, who spent last winter in exploring these recently discovered tombs. Professor Petrie says:

"We are now able to trace the regular development of civilization during four hundred years, from the time when writing was rarely used, and then only in a rude, pictorial stage, down to the common use of delicately figured hieroglyphics which could not be distinguished from those which were used thousands of years afterwards. We have found beautifully wrought jewelry and gold work, minutely engraved ivories and toilet objects of Menes, the founder of monarchy, fashioned more than six thousand five hundred years ago.

"Of Zer, the successor to Menes, it is astonishing to find the forearm of his queen still in its wrappings, with four splendid bracelets intact. One is a series of figures of the royal hawk perched on the tomb. There are thirteen figures in chased gold, alternating with fourteen in carved turquoise. The second bracelet is composed of spiral beads of gold and lazuli, in three groups. The third bracelet has four groups in the shape of an hourglass, with beads of amethyst between gold, with connections of gold and turquoise. The fourth has a centerpiece of gold, copied from the rosette seed, with amethyst and turquoise beads and bands and braided gold wire.

"This brilliant and exquisitely finished group of jewelry shows the high level that had been attained at the beginning of the first dynasty. It is two thousand years older than the jewelry of Dahshur, the oldest previously known, and has the greater advantage of being carefully examined as it was found, and restrung in perfect arrangement. The arm of the queen had been broken off by the first plunderers and laid in a hole in the wall of the tomb, and there remained neglected by four parties in ancient and modern times, who successively cleared the tomb."

The discoveries made in connection with this tomb of Menes, the incineration of the dead, and other finds which have recently been made, establish the important fact that the Pharaonic Egyptians —the Egyptians of history—were immigrants from another land. We have come very close to the beginnings of history, and these discoveries give us the following conclusions: We first know Egypt as inhabited more than five thousand years B.C., in the "prehistoric stone age," by a race with a very peculiar and primitive civilization, a very different civilization from that of the Pharaonic Egyptians. They were a white, blue-eyed Libyan race, far less artistic, but in some respects even more skillful in mechanical taste and touch, than the historic Egyptians. They built brick houses to live in, and buried their dead in small chambers sunk in the gravels of the water courses, lined with mats and roofed over with stone slabs. A temple and many

large cemeteries of these aborigines have been found, with statues of sacred animals and pottery altogether different from that of the Egyptians with whose history we are acquainted. Professor Petrie, who made these discoveries, says: "At first we were completely staggered by a class of objects entirely different from any yet known in Egypt. We tried to fit them into every gap in Egyptian history, but found that it was impossible to put them before 3000 B.C. Later discoveries prove that they are really as old as 5000 B.C."

The latest and most important discovery which has been made of these aborigines, and which has occurred since Professor Petrie made his explorations, is the mummy of a man which is undoubtedly the oldest known body of a human being. It has just been placed in the Egyptian gallery of the British Museum. It was found in a grave by a wandering Arab, who reported his discovery to a British official, and immediately two Egyptian soldiers were sent to guard it day and night until it could be safely removed. This man belonged to that remote race which preceded the historic Egyptians, and the manner in which he was embalmed was altogether different from that employed by the Pharaonic Egyptians. His body was not bound in linen or cased in any painted coffin, but was merely coated with a preparation of bitumen, the Arabic word for which is *mumia*, from which the word "mummy" is derived. He was buried in a neolithic grave, covered with rude slabs

of stone, having neolithic pots and flint instruments beside him, showing that he belonged to the stone age of Egypt. There is no inscription of any kind on the pots, knives, or grave, they having been made long before the invention of a written language. Certain ancient Egyptian documents give the tradition of a race called the Trehennu, who had fair skin, red hair, and blue eyes. This man has distinctly auburn hair, and has other features which identify him with that long-forgotten race.

About 5000 B.C. there came down the Nile a race of conquerors from Babylonia, who brought with them wheat and barley (previously unknown), the ox, the sheep, and the goat, the beginning of writing, and the use of the cylinder and metal tools. They were some of the same Accadians or Sumerians who preceded the Babylonians in the land of Chaldea. Egyptian history and civilization began with them, and doubtless part of the work of Menes was the subjugation of that race who preceded these immigrants and conquerors. The excavations in the tombs of Negada show that with the very beginning of the long series of historic kings headed by Menes himself there appears the same highly developed civilization, with all the characteristic features in language, writing, literature, art, etc., which are to be seen in all the Egyptian museums. This is why no trace has ever been discovered of the steps which led up to the marvelous civilization of the old empire. These people carried with them

to the land of the Nile the already fully developed civilization of Chaldea.

Dr. Flinders Petrie, who has given the last twenty years to Egyptian explorations, and who is the best living authority on Egyptology, says that the civilization that we find existed in Egypt in its earliest history appears elaborate and perfect. After that, only slow changes of fashion and taste influenced it, and but few discoveries of importance were made during thousands of years which ensued. That this civilization was imported by an incoming race seems most probable; and the dynastic Egyptians found already in the country an aboriginal population, whose features, beliefs, and customs differed much from their own.

Professor Hilprecht, of the University of Pennsylvania, the leading archæologist of this country, and to whom we are indebted for many very important discoveries in Babylonia, says: "Professor Hommel, of Munich, who for several years past has been studying the earliest phases of Sumerian language, writing, and mythology in their relation to the earliest remnants of civilization in ancient Egypt, independently of myself, reached the conclusion that the Babylonian civilization is by far older than that of the Nile valley, and that the latter may be considered to be the offspring or daughter of the former. Recently direct proofs have come from Egyptian ruins themselves maintaining and strengthening the theory as outlined above. The extraordinary discoveries of Petrie, Amelineau, and

de Morgan in Egypt have brought considerable new material to light, which seems to decide the vexed question almost surely in favor of my own and Hommel's views." M. de Morgan, the discoverer of the tomb of Menes, in a recent book, draws the inevitable conclusion, corroborated by many single facts, that, in view of the extraordinary age of Babylonian civilization, the only one of the existence of which we have positive knowledge, outside of the Egyptian, at such an early period, the most probable solution of the problem must be that the Egyptian civilization had its origin in Babylonia.

Proofs of the correctness of this theory are constantly accumulating. Not only may the hieroglyphics of the Egyptians be traced to the pictures out of which the cuneiform characters of the Babylonians were developed, but the elements of the Egyptian language itself are contained in the mixed vernacular of Babylonia which resulted from the fusion of Sumerians and Semites. Another argument, apart from considerations of grammar and the great number of Sumerian loan-words contained in the Egyptian language, is the extensive coincidences between the Babylonish and Egyptian systems of writing, their religion, and other branches of culture. The most ancient Egyptian linguistic documents point to an undeniable, though already very remote, relationship with the Semitic languages. It is also claimed by Hommel that the principal Egyptian deities can be proved identical with those of Babylon, from the identity of their attributes,

distinctive animals, legends, etc. It has been demonstrated that the Osiris of Egypt is the Asari of the Sumerians, and "that his name is denoted by two ideographs, which, both in Egyptian and in Sumerian, have the same forms, the same significations, and the same phonetic powers." The Assyrians modified this name Asari to "Asshur," from which they derived their name, this being their chief deity. The symbol of this deity was a winged circle or disk, with the bird's tail, which was never omitted. In this form it strikingly resembles the Egyptian symbol of Osiris, which is also a winged disk, but without the tail, while the wings are those of the sparrow hawk, which was the sacred bird of the Egyptians, just as the dove was that of the Assyrians.

Another striking fact is that the same mode of burial which is now found to have prevailed in Egypt in the age of Menes and during the first two dynasties was in use in ancient Babylonia. As in Egypt nothing perished save by the hand of man, there was no reason for burning the dead, and hence the custom must have been an importation. And this is also proved by the fact that it soon died away and gave place to the process of embalming, which is a distinctively Egyptian custom.

It has also been discovered that during the first two Egyptian dynasties the use of the seal cylinder and of clay as a writing material prevailed. These have only been found in the tombs of Menes and of his immediate successors, and entirely passed away

with the close of the sixth dynasty. Such a method of writing could never have been invented in the valley of the Nile, where stone was plentiful, and where the sandy soil was not adapted for receiving the impress of the seal. But this was the Chaldean and Babylonian method of writing down to the close of the Assyrian empire; and while it was natural in the alluvial plain of Babylonia, it was wholly out of place in Egypt, and hence soon disappeared. Like cremation, it was an importation, and was carried into Egypt by the Chaldeans.

Another characteristic of the early Egyptians, which seems to identify them with the Chaldeans, is their knowledge of astronomy and their study of the stars. Like the ancient Chaldeans, they divided the year into twelve months, which corresponded to their twelve constellations, now called the signs of the zodiac. Among recent discoveries is that of an "astronomical ceiling" of the Egyptians, which represents the various races of mankind—the Asiatic being pictured in long robes, with feathers on their heads, the east being "the beginning of the world."

We have here one of the most striking confirmations of the old Bible declaration that human civilization had its beginning in the valley of the Euphrates. The Babylonian origin of the Pharaonic Egyptians, and of the culture they carried with them, is a striking vindication of the Old Testament narrative, which tells us that it was from the plain of Shinar that civilized man was "scattered

abroad upon the face of all the earth." No intelligent man can now dispute that Genesis is right in sending us to southern Babylonia for the beginnings of history and of civilized man.

We have here also a proof of another great truth, which all recent archæological discoveries have been verifying, that civilization is an inheritance, and not an independent development. Western Asia has been the home of civilization as far back as we have evidence that it was inhabited by man, and in all other parts of the world civilizations have been introduced and adopted. No instance has been found of the savage rising by his own spontaneous efforts to culture and civilized life. On the contrary, savagery is the result of retrogression and decay. "God hath made of one blood all nations of men, for to dwell on all the face of the earth; and hath determined the times before appointed, and the bounds of their habitation." (Acts xvii. 26.)

CHAPTER X.

Egypt in the Time of Joseph.

Abraham in Egypt—The Hyksos or Shepherd Kings—Joseph Sold in Egypt—The Seven Years' Famine—The Land of Goshen.

It is a most remarkable fact, showing the wonderful arrangement of Divine Providence, that the beginning and close of the revelation of God's dealing with Israel are associated with the highest intellectual culture of the world. It was Roman power which, having absorbed the Greek intellectual life and culture, destroyed the Jewish national life; and when the apostles went forth into the Roman world, they could avail themselves of the Greek language, then universally spoken, of Grecian culture and modes of thinking. What Greece and Rome were to the world at the time of Christ, that and much more was Egypt when Jacob and his sons went down to Joseph and made their home in the land of Goshen.

Two centuries earlier Abraham had gone down into Egypt in a time of famine, and had found the Hyksos monarchs holding their court at Zoan. The Hyksos were a race of Asiatic invaders, who, according to Manetho, held possession of Egypt for five hundred and eleven years, ruling it from their capital of Zoan. They were Semites, and

poured into Egypt by the northeast frontier. They are known to history by a name which is Egyptian —*hik Shasu*, "prince of the Shasu or Bedouins." As Greece led her Roman captors into the paths of culture and art, so the Hyksos yielded to the influences of the superior civilization into which they had so rudely forced themselves, and insensibly became assimilated to native Egyptian manners and modes of life. When Abraham found there these men of Semitic blood, speaking a Semitic language, he received a cordial welcome and was treated well, not only for his wife's sake, but doubtless also because of their racial ties (Gen. xii. 16).

We know really very little about these Hyksos Pharaohs, for though they ruled Egypt for more than five hundred years in three dynasties, even the names of most of the kings who belonged to these dynasties are still unknown. It is at present the darkest period of Egyptian history, and the records of that age still lie buried among the dust-heaps of the eastern delta, waiting for the excavator who shall one day bring them to light.

Abraham's visit to Egypt was the beginning of that connection between Israel and Canaan which existed for so many centuries. The scriptural account of the incidents which happened while he was there gain fresh light by some of the monuments and old papyri which have been deciphered. A papyrus in the British Museum, known as "The Two Brothers," and which is probably the oldest work of fiction in existence, shows why Abraham

had occasion for fear on account of Sarah. It tells of a Pharaoh who sent two armies to take a fair woman from her husband and then to murder him. Another papyrus, which is now in Berlin, records how the wife and children of a foreigner were taken from him by a Pharaoh. It is a striking coincidence that this papyrus dates from about the time that the patriarch was in Egypt. There is also a picture in one of the tombs of that same period, which represents the arrival of a nomad chief, like Abraham, with his family and dependents, who seek the protection of the prince. He is received as a person of distinction, and that which makes the coincidence the more striking is that he is evidently of Semitic descent, wears a "coat of many colors," is designated *Hyk*, or prince, the equivalent of the modern "sheik," or chief of a tribe, and even bears the name of *Ab-shah*, "father of sand," a name bearing a striking resemblance to that of *Ab-raham*, the "father of a multitude."

When Joseph was sold into Egypt, the court at Zoan, where the Hyksos still ruled, had become very much like the court of the native princes at Thebes. The name Shepherd Kings was applied to these rulers, and while shepherds were an abomination to the native Egyptians (Gen. xlvi. 34), to the former they were not at all objectionable, but, as being in some sort of kindred origin, were cordially received.

Potiphar, to whom Joseph was sold, is twice stated in the scriptural narrative to be "an Egyptian,"

and this is proved by his name, which is purely Egyptian. Egyptologists resolve it into Pet-p-har, "given by Horus," while the name of Potipherah, the high priest of On, whose daughter, Asenath, was married to Joseph, is Pet-p-râ, "the gift of Râ," the sun god. It is curious to find in the Louvre both the gods combined in the name Peti-hor-p'ra.

While no references to Joseph have been found in the hieroglyphic inscriptions, the monuments of Egypt supply us with many illustrations and confirmations of the history of Joseph's life in the land of the Nile. There is an Egyptian romance, written for Seti II. of the nineteenth dynasty (after Joseph's time), which is a remarkable parallel to the story of Joseph and his master's wife (Gen. xxxix. 7–20). Two brothers, Anpu and Bata, lived together. The elder, Anpu, one day sent Bata back from the fields into the house to fetch some seed; Anpu's wife there made advances to him, which he repelled. When Anpu returned home in the evening, his wife accused Bata to him falsely. Anpu, enraged, at first sought to slay his brother, but in the end he became convinced of his innocence, and thereupon slew his unfaithful wife.

In the tomb of Rameses III. there is a representation of a royal bakery, in which there are a number of figures employed in various processes of bread-making, and among them one carrying a tray containing rolls of bread upon his head (Gen. xl. 16, 17). "Butlers" or "cupbearers," the word for both in Hebrew being the same, are rep-

resented in the tomb of Paheri at El Kab, in the act of offering wine to the guests; and Ebers has even illustrated from a text found in the temple at Edfu, and published by M. Naville, the custom of squeezing grapes into water (Gen. xl. 11) for the purpose of producing a refreshing beverage.

The dreams of Pharaoh (Gen. xli.) are in accordance with the importance which we learn from the inscriptions was attached to dreams both in Egypt and in Babylon. A tablet on the breast of the great Sphinx commemorates a remarkable dream of Thothmes IV. as he lay weary under its shadow; and a vision of the god Ptah, appearing in a dream, encouraged Merenptah to attack the Libyans. With regard to the Pharaonic dreams, they are thoroughly Egyptian in their scene and circumstances. The Nile and flood, and the seven sacred kine, are in accord with the religion of the land; and the late Canon Cook and others have shown that the very words used in the narrative are familiar Egyptian terms.

The plan which Joseph adopted of laying up corn in storehouses (Gen. xli. 48, 49) was an Egyptian custom, and the "superintendent of the granaries" was an important officer of state, whose duty it was to see that the granaries were properly filled, and who also had to furnish the king annually with an "account of the harvests of the south and of the north." M. Naville says: "The other day I came across a picture which reminded me strongly of Joseph and his employment. It has

been taken from a tomb. There you see the king Amenophis III. sitting on his throne, and before him one of his ministers, Chaemha, who seems to have had a very high position. He is called 'the chief of the granaries of the whole kingdom.' Behind him are a great number of officials of different classes, bringing the tribute of the whole land. . . . Besides, he has this strange title, 'The eyes of the king in the towns of the south, and his ears in the provinces of the north,' which implies that he knew the land perfectly; and that, like Joseph, 'he had gone throughout all the land of Egypt' (Gen. xli. 46)."

"Famines of long duration, such as Joseph predicted, are not unknown in Egypt, though they are rare. In a country like Egypt, where rain is almost unknown, the fertility of the fields depends upon the annual inundation of the Nile. It is not usual for this inundation to fail, even in a single year, but for it to fail for seven consecutive years is a most unusual and extraordinary event. The last recorded seven years' failure of the Nile, and a consequent famine, is attested by the Arabian historian, El Makrizi, for A.D. 1064–1071, under the reign of the khalif El Mustansir Billah. Ameni, an officer of King Usertasen I. of the twelfth dynasty, who has engraved the history of his life in the entrance of his tomb among the cliffs of Beni-Hassan, says: "No one was hungry in my days, not even in the years of famine. For I had tilled all the fields of the district of Mah, up to the southern and northern frontiers. Thus I prolonged the

life of its inhabitants, and preserved the food which it produced. No hungry man was in it." The sepulchral inscription of a nobleman named Baba has been found at El Kab, in Upper Egypt, in which, in enumerating his virtues and charitable deeds, he says: "I collected corn, as a friend of the harvest god; I was watchful at the time of sowing. And when a famine arose, lasting many years, I distributed corn to the city each year of famine." As Baba is supposed to have lived shortly before the establishment of the eighteenth dynasty, this would agree very well with the time of Joseph; and it is not unreasonable to suppose that the famine referred to is the same.

In Genesis xli. 49 it is said: "And Joseph gathered corn as the sand of the sea, very much, until he left numbering; for it was without number." A very striking parallel to this is in line eleven of the great tablet of Abu Simbel: "I will give thee corn in abundance, to enrich Egypt in all times; the wheat is like the sand of the shore; the granaries reach the sky, and the heaps are like mountains."

It is said that when later "the famine was very sore," Joseph "bought all the land of Egypt for Pharaoh; for the Egyptians sold every man his field, because the famine prevailed over them: so the land became Pharaoh's. . . . And Joseph made it a law over the land of Egypt unto this day, that Pharaoh should have the fifth part, except the land of the priests only, which became not Pharaoh's." (Gen. xlvii. 20, 26.) The change thus brought

about in the ownership of the land is substantiated by the monuments which show that "the old aristocracy made way for royal officials; and the landed property passed out of the hands of the old families into the possession of the crown and of the great temples." The inscriptions do not give the particulars respecting the system of land tenure, or state by whom it was introduced, but in the monuments, on which every detail in the daily life of the great Ramesside kings of the new empire is depicted, we see that the land has entirely passed away from the people. Rameses III., in the great Harris papyrus, declares himself the proprietor of the soil of Egypt.

Egyptologists are generally agreed that the Pharaoh under whom Joseph ruled was Ra Apepi II., the last of the Hyksos kings, the worshiper of Set. The name has been found inscribed on the right shoulder of the grim and striking sphinxes among the ruins of Zoan. We learn from "The Legend of the Expulsion of the Hyksos" that Apepi was worsted in a battle with Ra-Sekenen, the prince of Thebes. Ra-Sekenen was killed, though his enterprise was not frustrated by his death, but was taken up by Aahmes, who succeeded in expelling the Hyksos, and reëstablished the line of purely Egyptian kings.

The situation of the "land of Goshen," occupied under the command of Pharaoh by the children of Israel (Gen. xlvii. 6), has been fully determined, and scholars and explorers are now agreed as to its

location and limits. In 1884 M. Naville came accidentally upon a large village about forty miles northeast of Cairo, called Saft-el-Henneh, where he observed a monument bearing the name of Nectanebo, the last of the Pharaohs (367–350 B.C.), and which he at once saw was the site of a large ancient city, once occupied by the Romans, and inclosed by massive walls of crude brick. Excavating on this spot, he discovered the remains of a shrine erected by Nectanebo to the god Sopt, with inscriptions which showed that the place on which the shrine stood bore the name of *Kes*. Now ancient hieroglyphic lists of the "*Nomes*," or administrative districts of Egypt, mention *Kesem* as the twentieth nome of Lower Egypt, and state that its religious capital was *Pa-Sopt*. *Kesem* is only the older and fuller form of *Kes*, and in *Kesem* we have unmistakably the Greek *Gesem*, and the Hebrew *Goshen*, the land of the Israelitish bondage. The Septuagint has "Gesem of Arabia," instead of Goshen, and we learn from Ptolemy that "Arabia" was the name of a nome in Lower Egypt, of which Goshen was undoubtedly a part. M. Naville says that the Goshen of the time of Joseph may be roughly reckoned as having its northern boundary from about the present railway junction of Zagazig, very near the ancient Bubastis, nearly to Tel-el-Kebir, and that it extends southward somewhat farther than Belbeis. "The traveler who leaves the station of Zagazig and journeys toward Tel-el-Kebir crosses, in all its width, what was the old

land of Goshen. This part of the country is still particularly fruitful; it abounds in fine villages, the sheiks, and even the common inhabitants, of which are generally very well off."

Among the scraps of correspondence contained in the celebrated Anastasi papyri is a statement which is of very great interest in connection with this discovery of the land of Goshen. An officer announces to Merenptah, the Pharaoh of the exodus: "The country around was not cultivated, but left as pasture for cattle because of the strangers. It was abandoned since the time of the ancestors, that the tribes of the Shasu (nomad Asiatics) might feed their cattle in the domain of the Pharaoh, who is the good sun of all the world." Were not these "strangers" the Israelites?

As the traveler passes on the railroad from Ismailia to Cairo, he is thrilled with the memories of the past as he realizes that every foot of ground through which he is passing has been consecrated by the presence of God's peculiar people in their cruel bondage. The soil has been enriched with their sweat and blood, and the monuments and storehouses were built of the brick made by their bleeding hands. When that land reveals all its secrets, the pitiful story told in Exodus, of the suffering people who went forth with breaking hearts to gather stubble, will stand out even more realistically, and we will understand more fully how "they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field" (Ex. i. 14).

CHAPTER XI.

Rameses II. and the Oppression.

Rameses I., the Founder of the Nineteenth Dynasty—Seti I.—Rameses II.—The City of Pithom—A Sermon in Brick—The Mummy of Rameses—Moses—"The Travels of the Mohar."

For nearly four hundred years Israel remained in Goshen in peace and prosperity, learning the arts and industries of ancient Egypt. We cannot doubt but that the Israelites became versed in the literature of the land of their adoption; and at that time the religion of Egypt contained many truths which they held in common with Israel. But Egypt had now given to the children of Israel all that it was necessary for them to have. The nation had grown to manhood, and the time had come for them to go forth into the land which God had promised to their fathers. Their long years of tranquillity were suddenly interrupted by an era of oppression which finally resulted in the exodus.

Rameses I. was the founder of the nineteenth dynasty, and he was succeeded by his son Seti I. This new dynasty represented a spirit hostile to everything Semitic, and the enemies on the north-eastern frontier were beginning to array themselves against the Egyptians; the Khita or Hittites were gathering, and growing bold enough to threaten invasion. Seti discovered in the Israelites within

his borders a source of real danger should these Canaanitish nations invade the land, and so he said: "Come on, let us deal wisely with them; lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us, and so get them up out of the land." (Ex. i. 10.) Then began the hard bondage and bitter toil to which the Israelites were subjected. After the death of Seti I., Rameses II. ascended the throne, and was even harder and more cruel than his father. In the sixth year of Rameses, Moses was born, and grew up as the son of Pharaoh's daughter.

Rameses II. was the Alexander of ancient Egypt. He was possessed by the same insatiable thirst for conquest, by the same storm-driven restlessness. Ever on the march, and ever victorious, he conquered almost the entire known world of his time. It was his magnificent boast that he planted the frontiers of Egypt where he pleased. He lived to wear the crown for sixty-seven years, in wonderful accordance with the statement that "after a long time the king of Egypt died" (Ex. ii. 23).

The monuments of this great king still cover the soil of Egypt and Nubia in almost countless numbers, and show him to have been the greatest builder of all the Pharaohs. There is not, says Mariette, a ruin in Egypt or Nubia that does not bear his name. He completed the temple of Luxor at Thebes, and carved out the marvelous rock-cut temples at Abou-Simbel. In the land of Goshen he restored and

beautified the vast temple of Zoan-Tanis, and founded towns, dug canals, and filled the land with colossi, sphinxes, statues, and other monuments. Of the thirty-two obelisks which yet exist in Egypt or elsewhere, twenty-one were either in whole or in part due to him; and of the eight temples which still remain in the ruins of Thebes, there is only one which he did not complete or build entirely.

An old writing on the back of a papyrus, apparently of the date of Seti I., brings vividly before us a picture of the brickmaking, which was part of the labors of the Hebrews. "Twelve masons," says the writer, "besides men who are brickmolders in their town, have been brought here to work at house building. *Let them make their number of bricks each day.* They are not to relax their tasks at the new house. It is thus I obey the command given me by my master." These twelve masons and these brickmakers, thus taken from their own towns to help build this house, at a fixed rate of task work daily, may not have been Hebrews, but their case illustrates exactly the details of Hebrew slavery given in Exodus. It is, moreover, a striking fact, in connection with the narrative of Moses, that a great part of the constructions of Rameses II. were of brick, as seen to this day in the mounds which hide their ruins.

One of the most remarkable verifications of the scriptural account of the oppression of the Israelites during the reign of Rameses II. is found in the recently exhumed city of Pithom. Along the line

of the railroad between Suez and Cairo are some great mounds which Lepsius, forty years ago, said was the site of one of the treasure cities which it is said in the first chapter of Exodus the Israelites built for Pharaoh. A few years ago M. Naville began to excavate in these mounds, and found under them a peribolos wall, the site of a temple, a camp, the ruins of a city, and a series of most curious subterraneous structures. Inscriptions found on bricks, on walls, on tablets, on statues, and on coins showed that it was the site of an ancient city whose religious name was Pithom, while its civil name was Succoth; that the place was a great storehouse, and that the founder of the city was Rameses II. The buildings were all of brick, and some of these bricks are in the British Museum, and in the Metropolitan Museum of New York, and are usually from four to eight inches square and one and a half to two inches thick. They are unbaked, but very hard. Under the city were great subterranean store chambers, occupying almost the entire area, just such as Moses says the children of Israel built. These are solidly built square chambers of various sizes, divided by massive partition walls about ten feet in thickness, without doors or any kind of communication, evidently intended to be filled and emptied from the top by means of trapdoors and ladders. The building material consisted of large bricks, which were formed of Nile mud, pressed in a wooden mold and dried in the sun. They were also bedded in mortar, contrary to the usual meth-

od in the delta, which was to bed them in mud, which dries immediately and holds almost as tenaciously as mortar. This recalls the story in Exodus that Pharaoh's overseers "made the children of Israel to serve with rigor; and made their lives bitter with hard bondage, *in mortar and in brick*" (Ex. i. 13, 14).

What is especially wonderful in confirmation of the Bible story, and which proves that this is one of the very treasure cities that the Israelites built, is that the bricks are of three qualities. In the lower courses, and for some distance up, they are mixed with chopped straw; higher up reeds are substituted for the straw—the same kind of reeds which grow to this day in the bed of the old Pharaonic canal, and which are called "stubble" in the Bible. In the upper courses, there are neither reeds nor straw, the bricks consisting of the Nile mud only, with no binding substance whatever.

Here we have the whole pathetic Bible story before us in solid evidence. "And the children of Israel sighed by reason of their bondage, and they cried, and their cry came up unto God. And the Lord said, I have surely seen the afflictions of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; and I am come down to deliver them. And afterwards Moses and Aaron went in, and told Pharaoh, Thus saith the Lord God of Israel, Let my people go. And Pharaoh said, Who is the Lord, that I should obey his voice? And Pha-

raoh commanded the same day the taskmasters of the people and their officers, saying, Ye shall no more give the people straw to make brick, as heretofore: let them go and gather straw for themselves. And the tale of bricks, which they did make heretofore, ye shall lay upon them; ye shall not diminish aught thereof. So the people were scattered abroad throughout all the land of Egypt to gather stubble instead of straw. Then the officers of the children of Israel came and cried unto Pharaoh, saying, Wherefore dealest thou thus with thy servants? There is no straw given unto thy servants, and they say unto us, Make brick. But he said, Ye are idle, ye are idle. Go therefore now and work; for there shall no straw be given you, yet ye shall deliver the tale of bricks." (Ex. ii. 23; iii. 7, 8; v. 1, 2, 6–8, 12, 15–18.)

Shakespeare tells us of "sermons in stones," but here we have a sermon in *bricks*, as well as a marvelous ocular demonstration of the correctness of the biblical record.

While the site of Rameses, the other treasure city, has never been identified, its construction is mentioned in two papyri now in the Leyden collection, in which a scribe named Kanitzir reports that he has "followed the instructions which my lord gave me, namely, to give food to the soldiers as well as to the *Asiatics* who bring the stones to the great town of King Rameses-Meramen." There also exists a papyrus letter, beginning, "The

clerk Panbesa salutes his lord," which contains a poetic description of the town, the sentences, as is usual in Egyptian poems, having red dots placed above them to show the lines. "I found it flourishing in good things without a rival, like the foundations of Thebes, the abode of felicity. Its meadows are filled with all good things, it is well provisioned daily. Its pools are filled with fish, its ponds with fowl; its fields are verdant with grass."

The finding of the mummy of Rameses II. seems like a romance, and yet it lies to-day in the Boulak Museum at Cairo, the most valuable of all the priceless treasures which are there to be seen. The story of this discovery is full of interest. Four Arabs had found a hidden tomb among the rocks of Deir-el-Bahari, near Thebes, in which there were forty mummies of kings, queens, princesses, and priests. They kept the secret for a number of years, and sold valuable relics to tourists. Some of these antiquities were recognized by the officials of the National Museum at Boulak as belonging to the dynasty of Rameses II., of his father Seti, and of his grandfather Rameses I. Even scarabees bearing the cartouch of Rameses II. had been shown by innocent purchasers. It was suspected by the officials that some one had discovered the mummies of a number of royal personages which had been found missing from the previously discovered tombs where they had been placed at death. Secret detectives were put on the track, and finally one of the four brothers who had made the lucky

find made a clean breast of the whole matter. The great pile of mummies that had lain hidden for more than three thousand years were at last brought to light, and among them were the mummies of Seti I., of Rameses II., and of Thermuthis-Neferari, his daughter, who saved the infant Moses and brought him up as her own son. In 1881 the mummies were taken to Boulak. By written papyri preserved with the mummies, and markings on the cases and on the bandages, they were easily identified. In 1886 the mummy of Rameses II. was unbandaged in the presence of the khedive and an august assemblage, and upon the original sere-cloth, next to the body, there was an inscription in ink by the high priest, saying that he made the funeral oration over Rameses the Great, whose body was therein inclosed.

Among all the relics of the past which have been brought to light, there is nothing so thrilling as to look into the face of that great Egyptian king, the Sesostris of the Greeks, who had looked upon Moses when a babe, and who, before Israel became a nation, had "made their lives bitter with hard bondage." He lies in his richly decorated coffin with the original mummy cloths still around his body, each hand holding a scepter, and the face well preserved. It is a striking countenance, with the high cheek bones, full lips, and prominent nose of the Egyptians.

The name Moses has been proved to be of Egyptian derivation. When Jochebed brought the

child back to the princess, Pharaoh's daughter, the latter gave her adopted son the Egyptian name "Moses," which appears in several of the old Egyptian papyri, among others as that of one of the royal princes. The name is given in Exodus as meaning "Drawn out from the water" (Ex. ii. 10); and this is corroborated by the fact that the words *mo* and *shi*, respectively, mean still, in Coptic, "water" and "to take." There is no question but that it is a Hebraized form of an Egyptian name, the original form having been *Mesu*, which often appears in Egyptian writings, and was written "Mosis" by the Greeks.

The allusion in Ps. lxxviii. 12 to the "marvelous things" done "in the field of Zoan" is doubtless a reference to the deliverance of Moses, and possibly locates the very place where this incident occurred. Zoan was the ancient Avaris, the capital of the shepherd kings, which the new dynasty had taken from them, and, although Thebes was the capital of the new dynasty, Zoan (Tanis or San, as it is now called) was a favorite residence of Rameses. It lay in the eastern boundary of Goshen, and contained the only one of the ancient royal Egyptian palaces situated on an arm of the Nile which was not infested by crocodiles, and where the princess therefore could bathe. One of the Egyptian monuments has a striking illustration of the scene described in the scriptural account of the rescue of Moses. There is a picture of a princess bathing in the river with four of her maidens

attending upon her, just like the daughter of Pharaoh in the story of Moses.

One of the most interesting records which have come down to us from the reign of Rameses II. is a papyrus in which a military officer, called a *mohar*, tells of his travels through Palestine. It is called "The Travels of the Mohar," and the tour was made during the latter part of the reign of Rameses, so that the account gives some idea of the condition of Canaan just before the exodus. He journeyed as far north as Aleppo in a chariot, and tells how he was robbed one night, and that his own groom, or "muleteer," joined the bandits. He gives a list of the places he visited, among which were the Phœnician cities of Gebal, famous for its shrine of Ashtoreth, Beirut, Sarepta, Sidon, and Tyre, which he says was built on an island in the sea, drinking water being conveyed to it in boats. Hamath, Tabor, Megiddo, Joppa, and Gaza were also visited; and he tells about Joppa (the modern Jaffa) being surrounded with gardens of date palms, instead of which there are now beautiful orange groves. The mohar says that in one place he had to "drive along the edge of a precipice, on the slippery height, over a depth of two thousand cubits, full of rocks and bowlders"; while at another time his chariot was broken in pieces by driving over a slippery path, and was repaired by "the iron workers" at the nearest smithy, which shows that at that early date Palestine had many places at which iron was forged.

No details of the early life of Moses are given in the Scripture, save the declaration of Stephen that he was "exceeding fair," and that he "was learned in all the wisdom of the Egyptians" (Acts vii. 20, 22). Tradition says that he was educated at the great Temple of the Sun at On, the chief university of Egypt, as well as of the ancient world. Heliopolis, or On, was one of the most ancient of the Egyptian cities, and was famous on two accounts—it was a great seat of learning, and it was the principal center of the worship of the sun. It has been called both the Oxford and the Canterbury of Egypt, and it was at this university that Plato and Herodotus afterwards studied. Magnificent buildings, lofty obelisks, splendid colonnades, and long avenues of colossal sphinxes made this one of the four great cities of ancient Egypt. Close by the great temple was the sacred Spring of the Sun, a rare sight in Egypt, and therefore the more precious, and probably the original cause of the selection of this remote corner of Egypt for so famous a sanctuary. But buildings, colonnades, sphinxes, and temples are now all gone, and a solitary obelisk, the Egyptian petrifaction of the sunbeam, which once stood in front of the great Temple of the Sun, rises in the midst of a field of wheat, and is the sole remnant of its former splendors.

CHAPTER XII.

The Ten Plagues of Egypt.

Menephtah I., the Pharaoh of the Exodus—The First Egyptian Inscription with the Name "Israel" on It—The Nile Turned into Blood—The Frogs—The Lice—The Beetles—The Murrain—The Boils—The Storm of Darkness—The Locusts—The Great Sand Storm—Death of the Firstborn—Passage Through the Red Sea.

Rameses II., after reigning nearly seventy years, and leaving many survivors of his immense family of one hundred and seventy children, was succeeded by his thirteenth son, Menephtah I. Menephtah had reached the age of sixty when he ascended the throne, and he held his court at various places in Lower Egypt—at Memphis, On, and Zoan or Tanis, where monuments bearing his name still exist, showing that it was at Zoan Moses met him (Ps. lxxviii. 43). Egyptologists generally agree that Menephtah is the Pharaoh of the exodus.

Until 1896 no mention whatever of the Israelites had been found upon the Egyptian monuments, but in the winter of that year Professor Petrie made a discovery, the importance of which to biblical students can hardly be overestimated. On the western bank of the Nile, at Thebes, he disinterred the ruined temple of Menephtah. It had long been supposed that this temple was erected by Ameno-

phis III., of the eighteenth dynasty. But Professor Petrie's excavations revealed the startling fact that Menephtah dismantled the temple of Amenophis, and used the stones he brought from it to build his own sanctuary. Among these stones was a large slab or stele of granite, ten feet in length and five feet wide, upon which Amenophis had given a history of his architectural labors. Menephtah built the stele into the wall of his temple, with its inscribed side turned inward, and upon the uninscribed side of it he engraved a new inscription of his own, which contains the first record that has been found on any Egyptian monument that in any form makes mention of the Israelites.

It had long been known that Menephtah, in his fifth year, had gained at Porsopis a great victory over the Libyans, and he gives the account of this success in an inscription on the walls of Karnak. The inscription on this stele is a description of the same event, and consists of a hymn of triumph composed by some court poet. The stele is now at the Gizeh Museum, and this is the passage in which the reference to the Israelites occurs: "Vanquished is the land of the Libyans, the land of the Hittites is tranquilized; captured is the land of Pa-Kana'na [Canaan] with all violence; carried away is the land of Ashkelon; overpowered is the land of Gezer; the land of Innuam [in the north of Palestine] is brought to nothing; the *Israelites* are minished so that they have no seed; the land of Khar is become like the widows of Egypt; all the

world is at peace. Every one that was a marauder hath been subdued by the king Menephtah, who gives life like the sun every day."

One important fact with regard to this inscription is, that whereas all other places or peoples have the determinative for "country," Israel has the determinative for "men"; showing that the reference is not to the *land* of Israel, but to Israel as a *tribe* or *people*, whether migratory or on the march.

Another interesting point is the striking parallelism between the declaration that "the Israelites are minished, so that they have no seed," and the statement recorded in Exodus i. 10–22 to the effect that Pharaoh ordered his people to "deal wisely" with the children of Israel "lest they multiply," and that the midwives were commanded to kill all the male children.

This inscription is an additional confirmation of the theory that Menephtah is the Pharaoh of the exodus. This theory is also supported by the testimony of Manetho, the Egyptian historian, who has left us the Egyptian legend of the expulsion of the Israelites out of Egypt, and who ascribes the event to Menephtah's reign.

Tanis was the scene of the plagues by which Pharaoh was at last compelled to yield to the demands of Moses. On one of the walls of the great temple at Karnak, there is a plan of Tanis made in the time of Seti I., grandfather of Menephtah, before it had been enlarged and beautified by

Rameses II. The Tanis branch of the Nile flows through the city and its suburbs, and is crossed by a bridge.

One of the most interesting results of recent investigations has been to show that the ten plagues which God sent upon Egypt in order that Pharaoh might let the children of Israel go are such as would naturally come upon the country, and, as a matter of fact, did come in former times; the miraculous element consisting not in the actual occurrences, but in the fact that so many calamities succeeded each other so rapidly. The ten plagues of Egypt have always been considered among the most remarkable miracles of the Bible, and those who could not understand miracles have found it very difficult to accept them. But recent investigations have shown that in performing these miracles God did so in accordance with a principle which we find to obtain everywhere in Scripture—that is, to follow the lines of nature just as far as possible. The plagues were miraculous; yet not so much in themselves as in the time, the manner, and the measure in which they came upon Egypt. Manetho, the Egyptian historian, says that they lasted thirteen years; but the Bible account indicates clearly that they followed each other at intervals of a few weeks, or months at most.

There was a regular arrangement and steady progress in these plagues as they went on to their culmination. There were really only nine, the tenth "stroke" being the commencement of the

judgment which Jehovah was to inflict on the Egyptians. The first three were in connection with that river and soil which formed the boast of Egypt, and the chief objects of its worship. The remaining six came exclusively upon the Egyptians.

The first plague was the turning of the water of the Nile into blood. Early in the morning, according to the formal visit made each day at sunrise when the river is beginning to rise, Pharaoh, leading a religious procession composed of magicians, wise men, guards, and courtiers, goes down to the river to offer unto its waters the customary divine worship. Moses meets him with the message of God. On his refusal to listen, Moses smites, as he had threatened, the waters with the rod of God, and the Nile, in all its branches, canals, cisterns, and reservoirs, becomes red like blood. While this was not a very usual occurrence, yet it was neither the first nor the last time that it has happened. This change of color in the Nile is said to have been witnessed several times in the historic period, and is due to the presence of small cryptogamic plants and infusoria from the swamps whose waters run into the river. The supernatural character of the event lay in its suddenness, in its appearance at the command of Moses, and in the altered qualities of the water. For seven days the river god of Egypt was thus rebuked before the God of Israel, for the Nile was in the strictest sense regarded as divine, and was worshiped under a variety of names. A hymn as old as the days of

Moses, still preserved, shows how deep was the reverence of the Egyptians for this representative of their deity·

O Nile, hymns are sung to thee on the harp;
Offerings are made to thee: oxen are slain to thee;
Great festivals are kept for thee: fowls are sacrificed to thee.
Incense ascends unto heaven:
Oxen, bulls, fowls are burned!
Mortals, extol him! and ye cycle of gods!
His son (the Pharaoh) is made lord of all
To enlighten all Egypt.
Shine forth, shine forth, O Nile, shine forth!

The second plague—that of the frogs—came from the same sacred river, and, like all the others, directly assailed Egyptian idolatry; for Heki—"the driver away of frogs"—a female deity, had the head of a frog, as also had the god Ptah, worshiped in southern Egypt as the wife of Khaoum, the god of the cataracts of the Nile. Plutarch says that the frog was the emblem of the sun, and it was connected with the most ancient forms of nature worship in the country at large. It was embalmed and honored with burial at Thebes.

·The Rev. Thomas Nicol says that when in Egypt in 1884 he had "the opportunity of seeing in the house of Judge Barringer, of Alexandria, the American Judge of Appeals in the International Tribunals, a huge alabaster frog which had been found in the ruins of Sanis. It seemed natural to connect this creature with the plagues and with the ancient worship of the Egyptians. In the conflagration of 1882 the Judge's house in Alexandria was burned

down, and the frog, with many other valuable antiques, went into the flames. When the city was taken possession of by British troops, the Judge went to ascertain what havoc had been wrought on his house, and found his frog, purified and brightened by its fiery bath, alone remaining of all his valuables. It is now in the museum of Yale University, to which it has been presented by Judge Barringer."

It frequently happens, when the Nile and its canals are full, in the height of the inundation, that the abounding moisture quickens inconceivable myriads of frogs and toads, which swarm everywhere. How intolerable such a visitation may be, we see by the story which is told by Phœnius, a disciple of Aristotle, concerning the Pœonians and Dardanians. "In Pœonia and Dardania," he says, "there appeared once suddenly such a multitude of frogs that they filled the houses and the streets. Therefore—as killing them or shutting the doors was of no avail, as even the vessels were full of them, the water infested, and all food uneatable; as they could scarcely set their foot upon the ground without treading on heaps of them, and as they were greatly vexed by the smell of the great numbers which died—they fled from that region altogether." Similar tales are related by Diodorus and Pliny.

The third plague was not exactly what we call "lice," but rather small insects which penetrate everywhere and cause the most intense inconven-

ience. In the margin of the Revised Version the word "sand-flies" is used, and the scriptural statement is that "all the dust of the land" was turned into these pests. Sir S. Baker says, "At certain seasons it is as if the very dust of the land were turned into lice," and describes the lice in question as "a sort of tick, not larger than a grain of sand, which, when filled with blood, expands to the size of a hazelnut." The soil of Egypt was as sacred as everything else in the valley of the Nile, for it was worshiped as Seb—father of the gods. Hence, this "stroke" was terribly sacrilegious to them, not only because the soil was polluted, but it unfitted them for appearance in public and for religious worship. They could not dare to carry such impurity into a temple, and to the priests especially it would be a terrible visitation.

This sudden and terrible plague was, however, in accordance with what still occurs at times in Egypt. "When the inundation has arisen," says Osburn, "above the level of the canals and channels, and is rapidly flowing over the entire surface, the fine dust or powder into which the mud of last year's overflow is triturated, and with which the fields are entirely covered, presents a very extraordinary phenomenon. Immediately on its being moistened with the waters, gnats and flies innumerable burst from their pupæ, and spring into perfect existence. The eggs that produce them were laid in the retiring waters of the former flood. They have matured in the interval, and vivify in-

stantaneously on the dust-absorbing moisture enough to discolor it. As the flood advances slowly onward, a black line of living insects on its extreme verge moves with it."

The fourth plague was another visitation of insects, of a different kind, but equally terrible. Pharaoh had again gone forth to the river early in the morning (Ex. viii. 20), probably with a procession, in order to open the solemn festival which was held one hundred and twenty days after the first rise of the Nile (about the end of October or early in November). Moses met him and said: "If thou wilt not let my people go, behold, I will send the *'aróh* upon thee, and upon thy servants, and upon thy people; and the houses of the Egyptians shall be full of the *'aróh*, and also the ground whereon they are" (Ex. viii. 21). The word translated "swarms of flies" would be more correctly rendered "swarms of beetles." There is in Egypt a species of beetle which from time to time appears suddenly in great multitudes, and constitutes a plague of a very marked character. "They inflict," says Kalisch, "very painful bites with their jaws; gnaw and destroy clothes, household furniture, leather, and articles of every kind, and either consume or render unavailable all eatables." The scarabæus, which represented this beetle, was the most sacred symbol of the Egyptian religion, and it was therefore unlawful to destroy them, and their ravages had to be submitted to unresistingly. He who crushed a beetle was supposed to crush a god,

and hence, though they swarmed into the houses, even Pharaoh's palace not being exempt from their intrusion, and destroyed the produce of the land, the Egyptians did not dare to kill them, and had to "suffer and be still." This beetle, or scarabæus, was sculptured on every monument, painted on every tomb and on every mummy chest, engraved on gems, worn round the neck as an amulet, and honored in ten thousand images of every size and of all materials. That this insect, which they considered the type of creative power, should be multiplied into a plague, was a fearful blow at their idolatry.

The fifth plague was a murrain of a very grievous kind which fell upon all the animals, so that "all the cattle of Egypt died." It is said that up to the present time murrains frequently break out after the subsidence of the inundation, and are sometimes very fatal. In 1786 the rinderpest almost exterminated the cattle of Egypt, and in 1842 great numbers were swept away by a similar disease. In 1863 a murrain began in November and was at its height in December, about the time when this plague took place. Again in 1866 nearly the whole of the herds were destroyed.

This plague touched the honor of the Egyptian religion in one of its tenderest points, for the cow and the ox were sacred to Isis and Osiris, and the ram was the living symbol of the great god Amon. The goat was worshiped at Mendes and the ram at Thebes. No greater grief could come to the

Egyptians than when any of these sacred animals died. Vast numbers of them dying at once, as these did, was doubtless considered a great national calamity, for "upon their gods the Lord executed judgments" (Num. xxxiii. 4).

The sixth plague was the first personal stroke that came to the Egyptians. Handfuls of ashes were taken from the furnaces and sprinkled toward heaven in the sight of Pharaoh; and wherever these ashes fell they bred disease and caused boils which produced pain and suffering.

In various Egyptian towns sacred to Set or Typhon, the god of evil, red-haired and light-complexioned men who were foreigners were annually offered in sacrifice to this hideous idol. After being burned alive on a high altar, their ashes were scattered in the air by the priests, who believed that they would avert evil from all parts of the country whither they were blown. But these ashes, which were thrown into the air by Moses, carried blains and boils on the people wherever they fell. It may be that Tacitus referred vaguely to this when he said: "Many authors agree that a plague which made the body hideous having broken out in Egypt, the king Bocchoris, on the counsel of the oracle of Ammon, from which he had asked what he should do, was ordered to purge the kingdom of those thus afflicted, and to send them away to other countries, as hateful to the gods." Contagious diseases are said in an old Egyptian document to have been frequent in December.

The practice of throwing ashes into the air to create a plague still prevails in the East. It is said that in India, when magicians pronounce an imprecation on an individual, a village, or a country, they take the ashes of cow dung from a common fire and throw them into the air, saying to the objects of their displeasure, Such a sickness, or such a curse, shall surely come on you.

The seventh plague was a terrible storm of thunder and lightning, accompanied by hail. Josephus says it was "a hail, not only such as the climate of Egypt had never previously witnessed, but such as had not even been experienced, in time of winter or at the point of spring, in those northern and arctic lands which were accustomed to the visitation." This was the only plague which was not in accordance with phenomena with which the Egyptians were acquainted.

The eighth plague took the dreaded form of an invasion of locusts, which was one of the heaviest calamities that can happen to one of those Eastern countries. Though only one reference has been found to their ravages in the native records, yet it is certain that Egypt must always have been subject to their incursions, since the adjacent countries of Syria and Arabia are special homes of the locust. It was from far-off Arabia that this great swarm of locusts came, more grievous than any similar visitation had ever been, in that every green thing in Egypt was destroyed, save what was in the land of Goshen.

The description given in Exodus (x. 14, 15) is in full accord with accounts written by travelers. It is said that they always advance in a straight line, and leaving behind them the countless germs of future swarms, they devour everything green that comes in their way. Their numbers exceed computation: the Hebrews called them "the countless," and the Arabs knew them as "the darkeners of the sun."

The ninth plague was more dreadful than any that had preceded it. An intense darkness covered the whole land for three days, during which men could not see each other. "Neither rose any from his place for three days." This was doubtless the natural phenomenon of the Khamsin wind, which was, however, in this case greatly aggravated. This great sand storm frequently occurs in Egypt soon after the vernal equinox, blowing from the equator toward the north. It is literally as described in the Scriptures, "a darkness which may be felt" (Ex. x. 21), for the air, charged with electricity, draws up the fine dust and the coarser particles of sand till the light of the sun is hid, the heavens are covered, and the floating dust and sand enter every apartment, pervade every pore, and find their way through the closed windows and doors. It is said that sometimes these vast whirlwinds of sand in the desert bury entire caravans. Herodotus says that one of these sand storms once overwhelmed the entire army of Cambyses, sent against Amon, so completely that it

disappeared as if swallowed up by the waves of the sea. It is always attended with a thickness of the air, through which the sun sheds only at best a dim yellow light, this often passing into complete darkness. The people in the towns and villages during these storms shut themselves up in their houses or go into underground cellars, while those who are caught in the desert dig holes in the earth or hide themselves in caves or pits until the storm is over. An Arab chronicler, about the end of the eleventh century, records a great storm accompanied by darkness so intense that it was thought the end of the world was at hand. So that the account given in Exodus is a graphic description of what we know often occurs in Egypt.

The Egyptian tragedy culminated in the death of all the firstborn in the land of Egypt, "from the firstborn of Pharaoh that sat on his throne [that is, who reigned with him], unto the firstborn of the captive that was in the dungeon." A striking confirmation of the early death of Menephtah's only son, who was called Seti II., has been found upon the monuments. There are inscriptions which tell how Menephtah came to the throne when an old man, and that he had a son of his old age who "governed Egypt in behalf of his father," corroborating the statement in Exodus that he "sat on his throne"; and his life is commemorated on a colossal statue of his father now in the museum at Berlin. He is "the uræus snake on the front of the royal crown; the son whom Menephtah loves,

who draws toward him his father's heart; the royal scribe; the singer; the chief of the archers; the prince Menephtah," and is represented as adoring Sutekh, "the great god, the lord of heaven." The inscription is followed by the death sign Ma-Khem, which means one "justified," he who is "proclaimed righteous" at the judgment seat of Osiris. The tomb of the lad has been discovered at Thebes, unfinished, which is a proof of some great calamity.

The Psalmist says, describing these plagues: "He spared not their soul from death, but gave their life over to the pestilence" (Ps. lxxviii. 50). A plague like this often follows the khamsin, or sand storm. In 1580 fifty thousand men died of it in Cairo in eight months. In 1696 as many as ten thousand men died in one day. In Constantinople in 1714 it was reckoned that three hundred thousand died of it. Even in Palestine it made awful ravages, for it is said in 2 Samuel xxiv. 15 that seventy thousand died of it in three days.

We are strikingly reminded how all these plagues are connected with the natural peculiarities and phenomena of Egypt, and in the minute accuracy of the Bible narrative we find a striking proof of its historical trustworthiness. The knowledge of the physical features of Egypt, its soil, climate, productions, natural history, and meteorology, which the author of this narrative exhibits, is such as could have been gained only by a long personal

residence in Egypt. The whole history of these plagues exhibits striking Egyptian pictures.

The Egyptians, like the Assyrians, were not in the habit of leaving any record of disasters, and hence it is not strange that no reference to the terrible Red Sea calamity has ever been found on any of their monuments. But it is significant that among the great number of royal mummies recently discovered at Thebes, which included his father, his grandfather, and some of his successors, that of Menephtah was not found. The Scripture narrative does not state positively that Menephtah perished in the Red Sea with his troops. But a papyrus of the next period confirms the disaster which he suffered at the hands of the Israelites, by showing the virtual breaking up of the kingdom of the Pharaohs from that date. The events of the later period of Menephtah's reign are passed over in perfect silence by the monuments. After him, the empire went ignominiously to pieces, and his successors could not prevent even single counties of the delta from breaking loose from their rule, declaring themselves independent, and setting up dynasties of their own. The great Harris papyrus says of this period: "The population of Egypt had broken away over the borders, and among those who remained there was no commanding voice for many years. Hence Egypt fell under dynasties which ruled the towns. One killed the other in wild and fatal enterprises. Other disasters succeeded, in the shape of years of famine. Then

Aarsna, a Syrian, rose among them as prince, and the whole land did him homage."

The passage of the Israelites over the Red Sea has long been a puzzle to Bible students, but since the discovery of Pithom, and the identification of the land of Goshen, we can trace the route of the exodus. They started from Pithom, and following along the line of the ancient canal, soon reached the frontier of Egypt. They were there stopped by the fortifications which ran along the isthmus from north to south. Turning toward the north, they came to the head of the Gulf of Suez, which is an inlet of the Red Sea, where the shallow waters and the detached lakes furnish the situation for such a transit as is poetically called a passage "in the heart of the Red Sea." A strong wind blowing all night forced back the waters, and enabled Israel to pass over dry shod.

Palmer says, in his "Desert of the Exodus": "A strong wind blowing from the east, at the moment of the setting in of the ebb tide, might so drive back the waters that toward the sea they would be some feet higher than on the shore side. Such a phenomenon is frequently observed in lakes and inland seas; and if there were, as there would very probably be, at the head of the gulf any inequality in the bed of the sea, or any chain of sand banks dividing the upper part of the gulf into two basins, that portion might be blown dry, and a path very soon left with water on either side. As the parting of the sea was caused by an east wind, the sudden

veering of this wind to the opposite quarter at the moment of the return tide would bring the waters back with unusual rapidity. This seems to have been actually the case, for we find that the waters returned, not with a sudden rush, overwhelming the Egyptians at once, but gradually, and at first, as we might expect, saturating the sand, so that 'it took off their chariot wheels that they drave them heavily.' In the hurricane and darkness of the night this would naturally cause such a panic and confusion as seriously to retard them in their passage; but, in the meantime, the waters were too surely advancing upon them, and when morning broke 'Israel saw the Egyptians dead upon the sea-shore.' The verse last quoted seems to show conclusively that the wind did veer round to the west, for otherwise, with the east wind still blowing, the Egyptians would have been driven away from the Israelites, and thrown upon the opposite shore."

Several instances have been given where the action of wind upon shallow water has been the cause of such phenomenal results as are described in Exodus. Dean Stanley tells in "Sinai and Palestine" of the bed of the river Rhone being blown dry by a strong northwest wind. In 1738 the Russians entered the Crimea, which was strongly fortified against them by the Turks at the Isthmus of Perekop, by a passage made for them by the wind through the shallow waters of the Putrid Sea, at the northwest corner of the Sea of Azov. Major General Tulloch tells in the *Journal of Victoria Institute*

(vol. xxviii., p. 267) of an incident which he himself saw when under a strong east wind the waters of Lake Menzaleh, at the entrance of the Suez Canal, receded for a distance of seven miles. M. Naville also gives an account of a number of similar phenomena which he witnessed at various times.

The route which has been indicated was evidently one of the main roads out of Egypt, and Goodwin has translated a papyrus in which there is a description of runaway slaves following this very road.

CHAPTER XIII.

Revelations from the Land of the Nile.

Rameses III.—The Great Harris Papyrus—Shishak, the Founder of the Twenty-second Dynasty—Bubastis—Mummies of Cats—Pasht, the Cat Goddess—"The Hill of the Jews"—The City of Orion—The Habits and Customs of the Egyptians—Mention of Aaron.

After the exodus, we find no special reference to Egypt in the Scriptures until the raid of Shishak took place, 920 B.C. The death of Menephtah turned the power over into the hands of the magnates and great officials, and it was only after half a century that order was reëstablished. Rameses III. began the twentieth dynasty, and his reign lasted over thirty years. His chief ambition seems to have been to imitate in all points his great ancestor, Rameses II. The great Harris papyrus, one of the finest, best written, and best preserved that have been discovered in Egypt, is full of the praises of this sovereign, and is devoted to the commemoration of "the good and glorious works which he performed to the men of the land of Egypt, and of every land assembled together at one time; to inform the fathers, the gods and goddesses of the south and north, mortals, intelligences, mankind, of the numerous glorious actions which he did on earth while great ruler of Egypt." His mummy is in the museum at Gizeh.

Rameses III. was followed by a series of his sons and grandsons, all of whom were named Rameses, and under whose weak reign Egyptian power continued to decline. The twenty-first dynasty consisted of a succession of military pontiffs or priest-kings, who had no influence upon the fortunes of the surrounding nations. Little more than their names are found on the monuments, though some of their mummies have been discovered. It is conjectured that one of these priest-kings, Pai-net'em II., was the Pharaoh who "made affinity" with Solomon (1 Kings iii. 1), and gave him his daughter in marriage. His mummy was found in 1881 in the famous *cachette* at Deir el-Bahri.

Shishak, a Libyan, was the founder of the twenty-second dynasty, and reunited the country under one rule. When Jeroboam fled from Solomon to escape death, he was received at the Egyptian court, and remained there until Solomon's death (1 Kings xi. 40). Afterwards, when Jeroboam had become king of the ten tribes of Israel, Shishak, as his ally, invaded Judah in the fifth year of Rehoboam's reign with one thousand two hundred chariots, sixty thousand horsemen, and a large army of Libyans, Ethiopians, and Troglodytes, as well as Egyptians. He captured all the outlying posts, and Jerusalem only escaped total surrender by giving to the Egyptian king all the vast wealth of gifts stored in the temple, and all the treasures of the king's palace. A brief account of this invasion

is given in 1 Kings xiv. 25, 26, and in the twelfth chapter of 2 Chronicles.

An interesting memorial of this conquest is in a relief on the walls of a small temple built by Rameses III. on the south side of the great temple of Karnak, at Thebes. The smaller building was finished by Shishak himself, after his victory over Rehoboam. Its walls are covered inside and out with sculptures, among which is found this interesting reference to Jewish history. There is a colossal figure of Shishak dealing out blows to his conquered foes with an immense club, while behind him are paraded in long rows the names of one hundred and fifty-six subjugated towns and districts, each inclosed in a cartouch surmounted by the head of a captive. The god Amon comes to meet him with a long file of captives led by cords tied round their necks, the ends held in his hand. It was formerly thought that one of these figures bore the name of the Jewish king himself, but the inscriptions are now proved to be only a list of captured towns. Among these are to be found not only the names of Jewish towns, but of Israelitish fortresses also—such as Megiddo, Taanach, and Abel—showing that this Egyptian campaign was directed against the northern kingdom as well as against Judah. One of the cities is called *Judah-melek*, or "Judah-king," a title by which it is possible that Jerusalem may have been intended. Shishak is the first Pharaoh whose name is given in the Old Testament, and he made Bubastis, on the

eastern side of the delta, his capital, as being convenient for making war upon King Rehoboam, his enemy. A dedicatory tablet of Shishak, bearing his name, was found by M. Naville among the ruins of Pithom.

Bubastis was one of the oldest cities in Lower Egypt, as is shown from the tradition told by Manetho that in the second dynasty a chasm opened itself near the city, and that many people lost their lives therein. The standard of Cheops and the standard and name of Chefren have been unearthed at Bubastis, so that these constructors of the great pyramids must have worshiped in its vast temple. While Shishak made Bubastis his capital, he left no inscription there, except a small fragment of limestone with part of his cartouch.

The site of Bubastis was discovered by M. Naville, and is near Zagazig, a station on the railroad between Suez and Cairo. Bubastis is the Pi-beseth of Ezekiel (xxx. 17), and has yielded up a vast number of interesting and priceless monuments. One of the most celebrated temples of Egypt was erected here to Pasht, the cat goddess, the avenger of crimes. According to Herodotus, all the cats of Egypt were embalmed and buried here. Whether the statement of Herodotus is true or not, it is certain that vast numbers of cats were buried there, for a large cemetery of cats covers several acres west of the mounds toward Zagazig. The Egyptians had a special reverence for cats, and while most of them were embalmed, the most sacred

ones were cremated in furnaces which may still be seen near at hand. The bones were placed in large pits, the walls and floors of which were made of brick or hardened clay. Some conception may be formed of the vast multitude of cats which thronged the temple of Bubastis when it is stated that a single pit was found to contain no less than seven hundred and twenty cubic feet of bones. From the Egyptian name Pasht, which was the deity the cat represented, is derived the name "puss" so often applied to cats.

Bubastis was the chief residence of the later Hyksos kings, and one of the most interesting discoveries was made in 1888, when, in the eastern part of the temple, there was found a fine sculpture-portrait of Apepi, the Pharaoh of Joseph. M. Naville thinks that this is corroborated by the fact that the adjoining portal-jambs bear the inscription of that Apepi. This is the most perfect and finest piece of portrait-sculpture of the Hyksos school, and is now in the British Museum.

It is probable that "Joseph's chariot passed from Bubastis right through the land of Goshen to meet his father at the eastern post of that great highway to the desert and the land of Canaan, which has seen the march of so many armies since the time of the great Pharaohs of the twelfth dynasty down to the entrance of the forces of modern times, guided by the stars to Tel-el-Kebir."

Some thirty miles from Bubastis is a great mound called Tel-el-Yahoodieh, "The Hill of the Jews,"

which not only marks the site of a remarkable Jewish city, but underneath these more modern ruins are the remains of an Egyptian city, which was founded as early as the middle kingdom. Several scarabs have been found bearing the name of Usertesen I., the second king of the brilliant twelfth dynasty. Numerous flint instruments and flakes were also found, which have been identified as belonging to that early period, as have also certain fragments of pottery.

The most important discoveries in this mound, however, belong to the glorious nineteenth dynasty. There is a model of the temple of On, which seems to have been made for a table of offerings, upon which the name of Seti I. is inscribed. Rameses II. forms one of a sitting group, and Tum Harmachis addresses the king in these words: "I am thy venerable father, the lord of thy beauties. . . . I am protecting thy limbs every day: thy might and the power of thy sword are above all lands. Thy hand is never opposed in all countries, King Rameses, friend of Harmachis, the great god." There has also been found a standing statue of Rameses II. and Rameses III., a column of Menephtah, and a stone with the name of an unknown king. There is also a group of King Menephtah and the god Set, wrought out of red granite; but the upper part of the god has been chiseled away.

Above these Egyptian remains are the ruins of the city of Orion, where Onias, the son of the high priest of the Jews, erected a temple modeled

after Solomon's temple. Antiochus Eupater, king of Syria, had shown great enmity against this Jewish family, having slain some of them and taken the high priesthood away from them; and to escape his enemy Onias fled into Egypt. Ptolemy Philometer and Cleopatra gave him a gracious reception, and granted his request to give him a city in which to build a temple and establish the worship of his fathers. The Ptolemies even regarded this project so favorably that they endowed it with a grant of land, and under such powerful protection the Jewish colony flourished for three hundred and forty-three years. But under the order of Vespasian it was destroyed, its treasury plundered, the Jews were expelled, and all traces of the Jewish worship were obliterated.

This was a remarkable fulfillment of the prophecy of Isaiah: "In that day there shall be five cities in the land of Egypt that shall speak the language of Canaan, and swear to the Lord of hosts; one shall be called, The City of Destruction. In that day there shall be an altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof to the Lord." (Isa. xix. 18.) In the margin of the Revised Version "The City of Destruction is rendered "The City of the Sun." This is also the reading in the Vulgate, and is corroborated by many authorities. M. Naville is also of the opinion that the sacred name of this city under the twentieth dynasty was "The House of Ra," or "The House of the Sun," which is "north of

On," it being thus mentioned in the great Harris papyrus.

It is well to call attention to the many incidental statements made in Genesis and Exodus regarding the habits and customs of the Egyptians, which show that they are pictures faithfully drawn from life. All of the chapters which relate to Egypt show a marked familiarity with that country, and many interesting illustrations of statements or allusions contained in the narrative have been supplied by the monuments. That Joseph shaved himself and changed his raiment before coming into Pharaoh's presence (Gen. xli. 14) is in agreement with what we know to have been an Egyptian custom; for all respectable Egyptians shaved themselves, and on the monuments only foreigners and natives of inferior rank are represented as wearing beards. The frequent repetition of the number *seven* in Pharaoh's dream (Gen. xli. 18–36) was in accordance with the sanctity of the number seven among the Egyptians, for it was to them a sacred and magical number. In prescriptions seven drugs were often prescribed; and in charms seven objects were taken. Among the numerous forms of Hat-hor, seven are often in particular specified; and in the "Book of the Dead" mention is made of the seven sacred kine with their bull, who provide food and drink for the dead, and whose good services the deceased invokes Ra (Osiris) to secure on his behalf. When Pharaoh "took off his ring from his hand, and put it upon Joseph's hand, and

put a gold chain about his neck," he was giving him a token of authority which, while it was a custom in other countries, was notably so in Egypt, where the "keeper of the seal" was the king's deputy. The golden collar was a peculiarly Egyptian form of decoration, and was called "receiving gold." Ahmes, the captain general of the marines, who freed Egypt from the Hyksos, "received gold" on seven different occasions for various acts of valor. Several pictures on the monuments represent the Pharaohs as adorning their officers with chains of gold, one illustration being that of Amenophis IV. and another of Seti I. These collars were often of massive and costly workmanship.

Horses and chariots are first represented on the Egyptian monuments under the eighteenth dynasty. It is probable, therefore, that they were introduced into Egypt during the Hyksos period, so that when Joseph went forth to meet his father in his chariot (Gen. xlvi. 29) we know that it was when chariots were just beginning to be used in that country. A scene is pictured on a tomb at Tel-el-Amarna, in which Amenophis IV., his queen and daughters, and the ministers in attendance appear riding in chariots of state.

Most of the arts and industries which the Israelites possessed were acquired from ancient Egypt. We know that it was from this source that they acquired the knowledge to prepare the various materials for the tabernacle and for its construction.

When it is said that some of the families of Judah were "craftsmen," or "carpenters" (1 Chron. iv. 14), the reference was undoubtedly to "guilds" such as they had in Egypt. So also the "weavers of fine linen" (verse 21) and the "potters" (verse 23) were instances of the various trades learned in Egypt.

An interesting coincidence is that in the lists of places in Palestine drawn up by the great conqueror, Thothmes III., about the beginning of the fifteenth century B.C., at Karnak, are found the names *Jacob-el* and *Joseph-el*. It is probable that these names preserve memorials of some of the establishments of the patriarch in Palestine. Professor McCurdy says: "Since Joseph, whose career was distinctly Egyptian, is found thus honored in Canaan, it would seem that the connection of Israel with Canaan during this era was much closer than has been generally supposed."

In the Harris papyrus there occurs the name "Areos," "Arisu," or "Aarsu." It is said that the nineteenth dynasty of the Pharaohs "came to an end in great disorder, anarchy, and troubles of all sorts." Peace and order were at last reëstablished by the father of Rameses III., in whose reign the papyrus was written. It is said that this "Aarsu" was one of the leaders of the rebellion, and that he was a Syrian, or of the Semitic race, who became great and headed an emigration. It has been suggested by Mr. Forbes, in a recent *Quarterly Statement* of the Palestine Exploration

Fund, that this was Aaron; and it is at least probable. From an Egyptian point of view, it would have been natural to consider him as the leader of the Israelites when they left Egypt, as his entire life had been spent there, and his name was well known from his having shared all the troubles and oppressions of his people. He was the spokesman before Pharaoh, and we find that Moses had many struggles to go through before he was recognized, even by the Israelites, as their leader.

CHAPTER XIV.

The Castle of the Jew's Daughter.

Zedekiah, Last King of Judah—Tell Defeuneh, the Tahpanhes of Jeremiah—The Flight of the Jews to Egypt—Discovery of "The Castle of the Jew's Daughter"—Nebuchadrezzar's Conquest in Egypt—The "Sacred Stone of Scone."

The story of Zedekiah, the last king of Judah and Jerusalem, is one of the most romantic and tragic histories in the Old Testament. When twenty-one years old, he was made king of Judah by Nebuchadrezzar; and he might have had a long and peaceful reign, and preserved for some generations longer the worship of Jehovah at Jerusalem, if he had retained his allegiance to Babylon, and had been content to allow Jerusalem to remain the head of the Babylonian province of Judah. But he was a weak and irresolute man, and allowed his princes to lead him into revolt against Babylon, notwithstanding the protests of Jeremiah. A Chaldean army quickly came and besieged Jerusalem, and for long and weary months the siege continued, until the city was reduced to the last extremity. All provisions having failed, the most terrible expedients were resorted to by the inhabitants of the doomed city. Mothers boiled and ate the flesh of their own infants, and persons of the highest wealth and station were to be seen searching the dung-heaps for morsels of food. At last the catastrophe arrived, and one night at midnight the besiegers

succeeded in making a breach in the walls, and took possession of the city and its wretched inhabitants. Zedekiah and his sons were brought before the king, and, with a refinement of cruelty characteristic of those rude times, Nebuchadrezzar ordered the sons to be killed before him, and then the king's own eyes to be thrust out. He was loaded with brazen fetters, and at a later period taken to Babylon, where he died.

But the daughters of Zedekiah were left behind in Jerusalem, which was occupied by a Chaldean garrison under a Chaldean governor. It was a time of plot and strife and disorder; and finally Johanan, the son of Kareah, acting as the guardian and adviser of the forlorn princesses, started with them to Egypt, to find safety and protection. Jeremiah protested earnestly against this flight into Egypt, and prophesied that Nebuchadrezzar would follow them down there and bring destruction upon them. But his warning was in vain, and the flight may be described as a later exodus—an exodus from Syria to Egypt, instead of from Egypt to Syria; for with them went "all the remnant of Judah and all the captains of the forces," a mixed multitude consisting largely of old men, women, and children, and such of the citizens as the sword and chains of the conqueror had spared.

It is an interesting coincidence that on their way to Egypt they stopped at the *geruth*, or inn, of Chimham, "which is by Bethlehem" (Jer. xli. 17). It is probable that this inn, which was on that part

of the paternal estate which David inherited, was given to Chimham, who was a Gileadite, by David because of the kindness shown to David in his exile by Barzillai, the father of Chimham. As the *khans*, or inns, of the East cling with remarkable tenacity to their original sites, it is altogether probable that the "inn of Chimham" and the inn of Bethlehem, in which there was no room for the two late-comers from Nazareth at the time of our Lord's birth, were, if not identical, at any rate related structures, and that the same inn which sheltered these royal refugees on their way to Egypt sheltered the Lord of glory at his incarnation.

When the body of refugees reached Egypt, Apries the king, the "Hophra" of Scripture (Jer. xliv. 30), with royal hospitality, placed his palace at Daphnæ, the scriptural Tahpanhes, at the disposal of the fugitive princesses, and gave to the Jewish colony which had accompanied them a large tract of land.

Jeremiah accompanied the exiles, but he continued to lift up the voice of warning and prophecy upon the very threshold of the palace of Pharaoh, and declared that the Babylonian conqueror would come down and destroy them.

"Then came the word of the Lord unto Jeremiah in Tahpanhes, saying: Take great stones in thine hand, and hide them in mortar in the brickwork [in the margin of the Revised Version, "pavement or square"] which is at the entry of Pharaoh's house in Tahpanhes, in the sight of the men of Ju-

dah; and say unto them, Thus saith the Lord of hosts, the God of Israel, Behold, I will send and take Nebuchadrezzar the king of Babylon, my servant, and will set his throne upon these stones that I have hid; and he shall spread his royal pavilion over them. And he shall come, and shall smite the land of Egypt; such as are for death shall be given to death, and such as are for captivity to captivity, and such as are for the sword to the sword." (Jer. xliii. 8–11.)

Up to a very recent date an overhasty criticism had denied that Nebuchadrezzar was ever in Egypt, but a number of inscriptions have been found showing that he did invade Egypt and made a successful campaign. A fragmentary (cuneiform) inscription of Nebuchadrezzar himself, now in the British Museum, states that he invaded Egypt in his thirty-seventh year, defeated the king, and slaughtered or carried away soldiers and horses. In the Louvre there is a statue from Elephantine, representing Nes-Hor, governor of southern Egypt under Pharaoh Hophra, in which he states in an inscription that an army of Asiatics and northern people invaded Egypt, intending to advance up the valley of the Nile into Ethiopia; but that this disaster to the district under his command had been averted by the favor of the gods. There have also been found, in the neighborhood of Tahpanhes, three clay cylinders, bearing short inscriptions of Nebuchadrezzar, as though they had been dropped there at the time of his invasion.

Within the last few years a mound, or group of mounds, called Tell Defeuneh, has been identified as Tahpanhes, and Professor Petrie, of the Egypt Exploration Fund, has made some remarkable discoveries here. This place is situated close to Lake Menzaleh, at the extreme northeastern corner of the delta, and it is a long, tedious journey to it. There, in the midst of an arid waste, half marsh, half desert, the explorer found three groups of mounds, lying from half a mile to a mile apart, the intervening space strewn with débris and the remains of brick foundations, indicating the site of a large and important city. Two of the mounds were ordinary-looking, but the third was composed of the burned and blackened ruins of a large pile of brick buildings, visible for a great distance across the plain. As Mr. Petrie approached this great mass of brick and saw it standing high against the sky, we may imagine his surprise and delight as his Arab guides pointed it out and told him that its local name far and near was *Kasr Bint el-Yehudi*, "The Castle of the Jew's Daughter."

As he set to work with his laborers, he soon discovered that the ruins were those of a great castle and palace combined. It consisted of one enormous square tower rising to the height of a number of stories, with sixteen rooms on each floor, while all around it were later structures, built up against its outer walls. Very many valuable relics and deposits were brought to light, and the kitchen, butler's pantry, and other rooms on the ground

floor were found intact. But the most interesting discovery was that of a pavement of brickwork in front of the fortress, measuring about one hundred by sixty feet. This "brickwork, or pavement," mentioned in his prophecy by Jeremiah, "at the entry of Pharaoh's house," has always been a puzzle to translators and commentators, as no such place had ever been found in connection with an Egyptian palace. But here it was, just where Jeremiah said it should be, coming to light after more than twenty-five hundred years, confirming in a remarkable manner the statement of the prophet.

Mr. Petrie says, in his report of this discovery, made in April, 1886: "As soon as we began to uncover the plan of the palace, the exactness of the description was manifest; for here, outside the buildings adjoining the central tower, I found, by repeated trenchings, an area of continuous brickwork resting on sand, and measuring about one hundred feet by sixty feet, facing the entrance to the buildings at the east corner. The roadway ran up a recess between the buildings, and this platform, which has no traces of superstructure, was evidently an open-air place for loading and unloading goods, or sitting out in the air, or transacting business, or conversing—just such a place, in fact, as is made by the Egyptians to this day in front of their houses, where they drink coffee, and smoke in the cool of the afternoon, and receive their visitors. Such seems to have been the object of this large platform, which was evidently a place

to meet persons who would not be admitted into the palace or fort; to assemble guards, to hold large levees, to receive tribute and stores, to unload goods, and to transact the multifarious business which, in so hot a climate, is done in the open air. This platform is therefore, *unmistakably*, the brickwork, or pavement, which is at the 'entry of Pharaoh's house in Tahpanhes.'"

During all these centuries the tradition that this palace was a refuge for the daughters of the Jewish king has been preserved, and the very Arabs who live in all the neighborhood, though ignorant of the story, vouch for its truth by retaining the name. And the very brickwork is there to-day of which Jeremiah spoke, and on which Nebuchadrezzar spread his pavilion and planted his royal standard in the hour of victory.

The Bible is silent regarding the subsequent history of Jeremiah and the king's daughters, who were the last of the ancient and noble royal line of Judah. But there is a strange tradition that Jeremiah escaped with Baruch and at least one of the king's daughters, when Nebuchadrezzar came down into Egypt; that they fled first to the land of Judah, and from thence by sea to Ireland. There, the tradition goes on to say, Zedekiah's daughter married the young king of Ireland, and from this union descended the long and unbroken line of Irish and Scottish kings, stretching through twenty-five centuries to James VI. of Scotland, who became James I. of England. But the most singular

part of this tradition is that when Jeremiah went to Egypt he carried with him the "Pillar of Witness," which was the stone that Jacob set up at Bethel, and to which he referred when dying as "the stone of Israel." This stone was said to have been used at the coronation of the Jewish kings (2 Kings xi. 14), and was one of the stones which Jeremiah buried in the pavement at the entry of Pharaoh's house at Tahpanhes. When he escaped to Ireland, he took this stone with him, and on it the Irish and Scottish kings were crowned, until Edward II. in 1296 appointed an English commission to govern Scotland, and carried off to England the crown jewels and this stone, which was called the "sacred stone of Scone." This stone was made into the seat of the coronation chair in Westminster Abbey, and from that day to this all the kings and queens of England have been crowned on it. The Scots declared that wherever it went there sooner or later Scottish kings would reign, and their prophecy came true when James I. was crowned.

That stone, whatever may be its real history, is still under the seat of the coronation chair of Westminster Abbey, and every visitor to that venerable structure sees it. Dean Stanley says: "The chief object of attraction to this day, to the innumerable visitors of Westminster Abbey, is probably that ancient Irish muniment of the empire known as the coronation stone." Formerly, an inscription in Latin was attached to the stone stating that it was the pillar on which Jacob rested his head at Bethel,

and that it was carried from Palestine to Egypt, and thence to Ireland. This has since been removed, but the present dean of Westminster has placed another inscription on it setting forth the strange legend of its history.

It is said that Irish historians, twenty of them in all, agree that about 585 B.C. a divine man landed in Ulster, having with him the king's daughter, the stone of destiny, the ark, and many wonderful things; that from Circa, who was the king's daughter, comes our goddess of liberty on old coins, sitting on a lion and holding a harp. The lion, as is well known, was the symbol or ensign of Judah. The "harp of Tara" was but the harp of David, transplanted to a distant land.

CHAPTER XV.

Valuable Ancient Manuscripts and Egyptian Papyri.

The Syriac Gospels Found in the Convent of St. Catherine on Mount Sinai—"Acts of St. Paul"—"Apology for Christianity," by Aristides—The "Teaching of the Twelve Apostles"—Epistles of Clement of Rome—First Chapter of Matthew—"Sayings of Our Lord"—Book of Enoch—Gospel of St. Peter.

Among the most interesting and important discoveries that have been made during the last two decades of the past century are ancient Christian manuscripts dating back almost to the beginning of the Christian era. These largely relate to the text of the Gospels and confirm the New Testament history.

The most valuable modern discovery that has been made, next to that of the Codex Sinaiticus by Professor Tischendorf, is that of the Syriac Gospels found in the Convent of St. Catherine on Mount Sinai in 1892 by Mrs. Agnes Smith Lewis and Mrs. James Y. Gibson, two English women famous for their work in Bible study. It was in the same cloister that Tischendorf found his great manuscript. This convent was in the sixth century turned into a fortress by Justinian, and as the smaller neighboring convents fell into decay their documents were probably transferred to the fortified convent for safe keeping. This doubtless ac-

counts for the fact that a great wealth of treasures is stored away in its old library, many of them in chests and closets, which for centuries have been untouched. By good fortune these two women gained the confidence of the monks, and with the assistance of Dr. J. Rendel Harris, of Cambridge University, England, were permitted to make photographs of all the pages of the manuscript, and these have since been translated and published.

The manuscript was a palimpsest—that is, a manuscript which had been twice written upon, the first writing having been glazed over with some preparation. The upper or later writing consisted of stories regarding early Christian women. This preparation had begun to come off, and under it the original writing came to light and was discovered to be an old manuscript of the Gospels in the Palestine Aramaic language, the vernacular doubtless of Christ and the apostles, and believed to have been written in the second century. With very few exceptions, this Syriac Gospel is identical with the authorized version of the Scriptures.

A few years ago an important discovery was made by the great Coptic scholar, Carl Scmidt, of Heidelberg, who found an Egyptian papyrus containing a large fragment of the famous "Acts of St. Paul." This is known from the Church historian, Eusebius, to have been one of the five extra-canonical books that ranked next to the New Testament books officially received into the canon. This book, modeled after the Acts of St. Luke, purports to give

a record of Paul's missionary activity in the various cities of Asia Minor and Greece. It also gives the spurious correspondence between Paul and the Corinthians, previously known from Armenian sources; and this discovery also revealed the fact that the Acts of Thecla, a copy of which had been discovered some decades previously, and which was a history of Paul's most famous female convert, was a portion of these "Acts of St. Paul." As Eusebius, who died in 340 A.D., gives special mention of this book, it was written either in the second or third century. While according to Harnack, the distinguished German scholar of Berlin, it has little historical value, it is of very great interest as being closely related to the New Testament documents. A leaf of this manuscript was also found by Grenfell and Hunt in their great discovery at Oxyrhynchus.

Another discovery of the highest value is the Apology for Christianity made by Aristides, an Athenian philosopher who lived in the time of the Emperor Hadrian, and wrote his book about A.D. 123. He is the oldest of the apologists, antedating Justin Martyr. Jerome says that his Apology was filled with passages from the writings of the philosophers, and that Justin afterwards made much use of it.

The "Teaching of the Twelve Apostles" was found in 1875 by Byrennios, a bishop of the Greek Church, in a library at Constantinople. While the manuscript discovered is dated A.D. 1056, the original was written about A.D. 150, and is one of the

five books mentioned by Eusebius as associated with the New Testament canon. The book is of very great interest in giving the doctrines of the early Church, and also in the many quotations which are found in it from the New Testament. Through this valuable little book we have also received a very great addition to our knowledge of primitive Christianity, and learn of the simplicity and purity of the early Christians. It supplies a long-missing link in the chain of evidence between the close of the apostolic age and Justin Martyr, respecting the rites, polity, and life of the Church. It also furnishes valuable aid in understanding some obscure points in the writings of Clement, Polycarp, Barnabas, and Ignatius. It is believed to have originated in either Syria or Egypt, and to have been prepared as a sort of Church manual as well as a catechism for Jewish catechumens. It has an almost absolute lack of ritualistic forms, and the command to meet together is coupled with a description of the spirit which should be cherished by the participants, being largely a repetition of the injunction of Christ recorded in Matt. v. 23, 24.

We now also possess in complete form two epistles of Clement of Rome, addressed from the Roman to the Corinthian Church, and which belong to the first century. Clement was one of the early presbyters of the Church in Rome, and Irenæus, who wrote between 182 and 188 A.D., makes him the third in order after the apostles Peter and Paul. Eusebius, whose history was written about

325 A.D., speaks of the epistle to the Church at Corinth by Clement as having been "publicly read in very many churches, both in former times and in our own." Until recently the only known Clementine manuscript was the one appended to the Alexandrian Codex of the Scriptures sent by Cyril Lucar to Charles I. in 1628, and now in the British Museum, some portions of which are missing. But these recently discovered manuscripts are not only complete, but are declared by competent authorities to have been written 95–98 A.D.

A very interesting and important discovery was made in the winter of 1896–7 by Messrs. Grenfell and Hunt, two young Oxford scholars, on the site of the ancient city ot Oxyrynchus, on the edge of the Libyan desert, one hundred and twenty miles south of Cairo. This city was situated on the banks of the Bahr Yusef, the "Canal of Joseph," which rushes through the Fayoum like a perfect torrent. Tradition says that this mighty river was turned into its artificial bed by the great prime minister of the Pharaohs, whose name and fame are recorded in the Scriptures, and hence it is called by his name.

Under the ruins of this city these explorers found a great mass of ancient papyri, ranging from the Roman conquest to early Arab times. They brought home with them two hundred and eighty boxes full, besides depositing with the Egyptian government one hundred and fifty complete rolls. It will take a number of years to de-

cipher them all, but the fragments of two ancient books have already been published, which are of almost incalculable value.

The first papyrus contains nearly the whole of the first chapter of the Gospel of St. Matthew, which is believed by the highest authorities to have been written 150 A.D. This is the oldest and most important record of the New Testament ever brought to light, and in this new discovery we possess a leaf from the New Testament of some Egyptian Christian who lived between seventeen and eighteen hundred years ago. We have here absolute proof that the Christians who lived during the apostolic age had in their possession the same Gospel that we use to-day.

The other document is a leaf from what is called the "Logia, or Sayings of our Lord," written by an Egyptian Christian named Papias, who was probably a disciple of John, and who early in the second century wrote an "Explanation of the Lord's Discourses," in five little books. These booklets are known to have been in existence up to the fifteenth century, though now but a few fragments are found in quotations made by later authors, and the books themselves have long since disappeared.

Papias says that he had taken great pains to collect all the information that he could from the apostles, and in his "Logia" he undertook to record all the sayings of Christ not found in the Gospels. We know that many utterances of our Lord

were not recorded by the evangelists. Paul quotes a saying not in the notes of the evangelists, namely: "It is more blessed to give than to receive." John says in the last verse of his Gospel: "And there are also many other things which Jesus did, the which if they should be written every one, I suppose that even the world itself would not contain the books that should be written."

The opinion of the best scholars is that this fragment from the sayings of our Lord was written certainly before the year 200. This leaf of papyrus is about six inches by four in measurement, and there are eight sentences or "words of Jesus" written on it. They are as follows:

1. "[Jesus saith, Cast out first the beam out of thine own eye], and then shalt thou see to cast out the mote in thy brother's eye." (Matt. vii. 5; Luke vi. 42.)

2. "Jesus saith, Except ye fast to the world, ye shall not find the kingdom of God; and unless ye keep the true sabbath, ye shall not see the Father."

3, 4. "Jesus saith, I stood in the midst of the world, and in my flesh I was seen of them, and I found all men drunken, and not one found I thirsty among them; and my soul is weary for the souls of men, for they are blind in their heart and see [not, poor and know not] their poverty."

5. "Jesus saith, Wherever there be [two, they are not without] God, and if anywhere there be one, I am with him: raise the stone, and there thou shalt find me; cleave the wood, and there am I."

6. "Jesus saith, A prophet is not received in his own country, nor doth a physician heal his neighbors." (See Luke iv. 24; Matt. xiii. 57; Mark vi. 4; John iv. 44.)

7. "Jesus saith, A city built on the summit of a lofty mountain and firmly established cannot fall nor be hidden." (Matt. v. 14.)

8. "Jesus saïth, Thou hearest with [one ear], but the other [hast thou closed]."

Professor A. H. Sayce, commenting on this discovery, says: "For New Testament times the discoveries already made are an earnest of what we may yet hope to recover from the papyri of the Roman period in Egypt. The mounds of the Egyptian cities are filled with them, and the Logia are a foretaste of what is yet to come. Who knows whether the autograph of St. Mark has not been preserved for us in the safe-keeping of the Egyptian soil? At all events, Egypt was the land in which the Septuagint translation of the Old Testament was made, and sooner or later fragments of it which go back of the Christian era must assuredly be found. Though the papyri of Alexandria may have perished through the infiltration of the water of the Mediterranean, there are other places in Egypt where Greek colonists settled, and where Greek papyri of the age of the Septuagint translators have been disinterred. We have found the last poems of Bacchylides, the rival of Pindar; of Herondas, the painter of Greek life in the Alexandrine epoch; of the Attic tragedian, Euripides; a

lost treatise of Aristotle has been restored to us, and the Gnostic writings controverted by St. Irenæus have been recovered; there is every reason to believe that copies will also be found of the books of the Hebrew and Christian Scriptures, which will place before us the Greek text of the Old Testament as it was used by the contemporaries of our Lord, or even, it may be, a lost epistle of St. Paul."

A curious corroboration of a statement in Jeremiah is among the many discoveries that have been made in Egypt. Jeremiah says: "Take these evidences, this evidence of the purchase, both which is sealed, and this evidence which is open; and put them in an earthen vessel, that they may continue many days" (xxxii. 14). Recently Mr. Petrie found in an earthen pot near Memphis two complete and magnificently written Greek documents, the deeds of a transfer of property between two Coptic monks. Thirty or forty years ago there was found a great collection of documents in a very large vessel in Egypt, all of them reaching from the second and first century before Christ, and which have since been scattered through many museums.

In the winter of 1886 three valuable documents were found in a Christian tomb at Ekhmin, in Upper Egypt. They were a considerable portion of a narrative of the crucifixion, a portion of the Greek text of the Book of Enoch, and a part of what is called the Gospel of St. Peter. These papers were found among a batch of Egyptian papyri, and were

purchased at Cairo for the library of the University of Strasburg. The curious apocalyptic Book of Enoch is known to belong to an age preceding the Christian era, having been written in the second and first centuries B.C. That it was known to the writers of the New Testament is shown by the quotation which Jude gives (verse 14), and by other phrases which are reproduced in the New Testament, without acknowledgment of their source.

This Gospel of St. Peter is believed by German scholars to be a new Gospel—a new inspired record of Christ's life and teachings. It is different altogether from the old manuscript of the Apocalypse of Peter, and it is claimed to be the lost Gospel of the Egyptians. Only two pages of this Gospel have been found, each having words on both sides, but being badly torn. The writing is in Coptic, the language spoken by the Egyptians at the time of the Saviour's birth and during the early centuries of the Church. There has been a good deal of controversy regarding it, and some scholars have been very skeptical as to its genuineness. But there is no doubt that the manuscript is of very early date, and that it displays Docetic tendencies. The first fragment contains a prayer by Christ and an address by him to the apostles. There is also an account of the agony at Gethsemane closely resembling those in Matthew, Mark, and Luke. The second fragment, which is much more incomplete than the other, gives a brief account of the cruci-

fixion and the resurrection, and the Doceticism of the writer is shown by giving this as the cry of Christ on the cross: "My power, my power, thou hast left me!" This apochryphal Gospel also transfers the responsibility for the death of our Lord from Pilate to the Jews.

The largest Greek papyrus which has ever been found is one which relates to the farming of taxes in Egypt. It was written in the twenty-seventh year of King Ptolemy Philadelphus, and therefore dates from 258 B.C. The document is about twenty-four feet long, and was rolled up very tightly in a large jar. It was found by some Arabs in the Fayoum, and sold by them to Mr. Petrie. This custom of farming taxes was universal among the Hellenistic monarchies, and passed from them to the Romans. There are many allusions to this in the New Testament, and the publicans were the buyers and collectors of taxes. This was why they were so hated and ostracised by the Jews. This manuscript gives the most minute details regarding the management of this tax system, and describes it as does no other document in our possession. Professor Mahaffy, who has given this papyrus a careful examination, says: "In the first part of the papyrus there appear to be regulations affecting the government officials and their relations to the tax farmers, and among these one seems plain—no government official is, under any circumstances, to bid for or undertake the collecting of a tax. That must be done by private individuals. The state

issues a notice that such tax will be sold by auction on such a day. Perhaps, indeed, the price was fixed, but the state made choice between various applicants. But when these people bid for the contract they were by no means allowed to exact what they could above the rent they paid to the state." Some such rule as this last probably obtained in Palestine, and that was why Zaccheus, when his conscience was aroused, being one of the principal farmers or chief among the publicans, declared that he was ready to give half his goods to the poor, and to restore fourfold of whatever he had unjustly acquired. (Luke xix. 8.) It is said that at that time the Roman law required that whenever any publican was convicted of extortion he should be obliged to render four times the value of what he had extorted.

CHAPTER XVI.

The Land of Promise and of Prophecy.

Unique and Singular—Its Size—Four Longitudinal Belts—Its Geographical Position—An Epitome of the World—Difference Between Palestine and Egypt—Now Desolate and Forsaken.

The land of Palestine is unique and singular among all the countries of the world. In its physical features, in its climate, in its fauna and flora, in its geographical position, and in its history, it stands alone. For nineteen hundred years the Christian world has looked with reverence and devotion toward this stricken and helpless land, which Rénan has well called "The Fifth Gospel." A cloud of historic presences hovers over it, and a multitude of the most precious memories of the race start into being when the name of Palestine is heard. The air is filled as with the very presence of archangels, and the very dust beneath your feet is sacred. There lived Abraham and Isaac and Jacob; there David sang, and Isaiah prophesied, and Jeremiah wept; there angels came down and talked with men, and God revealed himself to patriarch, prophet, and apostle; there the long drama of Israel's history was enacted, and there the early history of the Church began; across those historic plains for three thousand years war led all the nations of the earth in terrible procession, and its very soil has

been enriched by the blood of human victims. But, more than all else, in that land lived the only divine life which this world ever saw, and there He appeared whose right hand has lifted heathenism off its hinges and turned into new channels the course of the dolorous and accursed ages. There are

> Those holy fields,
> Over whose acres walked those blessèd feet,
> Which nineteen hundred years ago were nailed,
> For our advantage, on the bitter cross.

In size the Holy Land is by no means proportioned to its moral and historical position, as the theater of the most momentous events in the world's history. It is but a strip of country less than one hundred and forty miles in length from Dan to Beersheba, and barely forty miles in average breadth, on the very frontier of the East, hemmed in between the Mediterranean Sea on the one hand and the Arabian Desert on the other. And yet to the traveler and student who examines its geography, topography, climate, fauna and flora, no more astonishing corroboration of bliblical statements is to be found in all the world. God put Israel in Palestine for the threefold purpose of being preserved through all the changes of ancient history, of being educated in true religion and sent forth to the world as apostles and examples. This is the only land on this earth where these results could have been accomplished; and that land as it stands to-day is an unanswerable argument for the truth of

Old Testament history. George Adam Smith well says: "There is no land which is at once so much a sanctuary and an observatory as Palestine; no land which, till its office was fulfilled, was so swept by the great forces of history, and yet was so capable of preserving one tribe in national continuity and growth: one tribe learning and suffering and rising superior to the successive problems these forces presented to her, till upon the opportunity afforded by the last of them she launched with her results upon the world. If a man can believe that there is no directing hand behind our universe and the history of our race, he will, of course, say that all this is the result of chance. But, for most of us, only another conclusion is possible. It may best be expressed in the words of one who was no theologian, but a geographer—perhaps the most scientific observer Palestine has ever had. Karl Ritter says of Palestine: 'Nature and the course of history show that here, from the beginning onward, there cannot be talk of any chance.'"

The entire country divides itself into four longitudinal belts between the sea and the desert, each reaching from north to south, and each distinct in their physical structure. The first is the strip of maritime plain extending along the Mediterranean from the mouth of the Litany to Gaza. Narrow on the north, it broadens toward the south into the beautiful plain of Sharon. Then a mountainous range runs through the center of the country, pierced by innumerable ravines, through which flow the

mountain torrents into the valley of the Jordan on the one side and the Mediterranean on the other. Beyond this range is the Jordan valley, the most remarkable feature of Palestine, which runs through the land, from north to south, straight as an arrow. There is nothing like it in the world. It is a tremendous rent or fissure in the earth's crust, a great geological fault, one hundred and fifty miles in length, being everywhere below the level of the ocean, and at the Dead Sea reaching the enormous depth of four thousand feet from the lips of the fissure to the bed of the sea, no less than two thousand six hundred and twenty-four feet of which is beneath the level of the ocean. Such a cleft in the earth's crust is without a parallel. The valley is of nearly uniform breadth, about ten miles from brow to brow, though expanding slightly at Tiberias and the Dead Sea. The remaining part of Palestine, east of the Jordan, forms a beautiful and fertile tract of high table-land, where Reuben, Gad, and Manasseh had their portion in the original division of the land.

The geographical position of Palestine is as peculiar as its physical features. It is central, and yet almost completely isolated. It commands equal facilities of access to Europe, Asia, and Africa; while, in one point of view, it stands apart from all. It is on the extremest western edge of the East, pushed forward, as it were, by the huge continent of Asia, which seems almost to have rejected it and cut it off from communication by the broad

and barren desert between it and the vast regions of Mesopotamia and Arabia. It stands on the shores of the Mediterranean, as if it had advanced as far as possible toward the west—that new world which in the fullness of time it was so mightily to affect. Whenever you pass it going toward the east, you feel that you have reached the Orient; so soon as you have passed it coming west, you realize that you are in the Occident, and it is the dividing ridge between the eastern and the western worlds. Well might Ezekiel say, "Thus saith the Lord God, This is Jerusalem: I have set it in the midst of the nations and countries that are round about her."

Another very striking fact regarding Palestine is that it is in very many respects an epitome of the world. In its physical character it presents on a small scale the natural features of all regions, mountainous and desert, northern and tropical, maritime and inland, pastoral, arable, and volcanic. It is a land of hills and valleys, of mountains and plains, of lakes and meadows. So also in its climatic features it represents all countries. It is the only country in the world where in a distance of one hundred and fifty miles you can find every variety of climate. This variety is due to the difference of level between the different parts of the country. In the low valley of the Jordan, the climate is subtropical. Buried as it is between such lofty ranges, and shielded from every breeze, the atmosphere is extremely hot and relaxing. But when you are in

the neighborhood of the mountain range which forms the backbone of the country, fresh sea-breezes temper the summer heats, and the cool nights give you the climate of the temperate zone. In the neighborhood of snow-capped Hermon and Lebanon on the north, you find a climate similar to that of regions much farther north, and you can scarcely realize that you are in the same land where you felt only a little while before the torrid heat of the shores of the Dead Sea.

This regular gradation from the cold of northern Europe to the heat of the tropics produces a corresponding variety of vegetation. Most of the plants of Europe, Asia, and Africa are found in the respective departments of Palestine. There are palms in Jericho and pine forests in Lebanon. On the mountain tops of Hermon, Bashan, and Galilee, the products of the cold regions of the north grow luxuriantly; on the coast plains are found the cereals and flowers of the temperate zone, while in the deep valley of the Jordan an African flora abounds. Wheat, barley, and oats of the north; sugar, figs, grapes, olives, and oranges of the south; and pomegranates, palms, and bananas of the tropics, all grow and flourish in this wonderful country. It is marvelous how closely these differences lie to each other. From the summit of Carmel you can see the palms of the Jordan valley, the wheat fields of Esdraelon, the oaks and sycamores of Galilee, the pines and snows of Anti-Lebanon.

The same statement is true with regard to the

fauna. The bear of the snowy heights of Lebanon and the gazelle of the desert may be hunted within two days' journey of each other; the wolf of the north and the leopard of the tropics howl within hearing of the same bivouac; while the falcons, the linnets, and buntings recall the familiar inhabitants of English fields, and the sparkling little sunbird and the grackle of the glen introduce us to the most brilliant types of the bird life of Asia and South Africa.

We see in all these striking features of Palestine a testimony to the landscape pictures and geographical relations of Israel which we find in the Old Testament. The poetry and narrative of the Bible reflect the natural features of the promised land both in writing and detail. Napoleon is quoted as saying: "When camping on the ruins of those ancient towns, they read aloud Scripture every evening in the tent of the general in chief. The analogy and the truth of the descriptions were striking: they still fit this country after so many centuries and changes."

In the eleventh chapter of the book of Deuteronomy the striking differences are brought out between Palestine and Egypt: "For the land, whither thou goest in to possess it, is not as the land of Egypt, from whence ye came out, where thou sowedst thy seed, and wateredst it with thy foot, as a garden of herbs: but the land, whither ye go to possess it, is a land of hills and valleys, and drinketh water of the rain of heaven; a land which the

Lord thy God careth for: the eyes of the Lord thy God are always upon it, from the beginning of the year even unto the end of the year."

It was for a wise purpose that God put his chosen people into such a land as this, and there are no facts in nature or in history that more wonderfully display God's providence than the striking and peculiar features of this land. In the first place, it was necessary that, as the sole preservers of a true faith and the sole guardians of a divine revelation, they should be separated geographically from the evil example and baneful influence of heathen nations; and hence Canaan was made the most isolated country in the world. But it was also important for them to receive all that was good in the civilizations of the most cultured nations of the ancient world; and hence their little land was a highway for the armies of Egypt, Assyria, and Greece. But the time was to come when Judaism was to be developed into Christianity; when that divine religion was to go out from Palestine into the whole world and become the religion of mankind. Hence God made the land where this faith was nurtured a representation in miniature of the whole world; and when it was carried out to all men it was not provincial, but universal, and those who carried it were cosmopolitan, because they had lived in a land which was a little world in itself. Palestine was the cradle of Christianity, and it was the only country in the whole world which was fitted to be its cradle. For only under the conditions

which existed there could it reach its maturity in its cradle, and then be thrust forth and find the world its home and sphere of action. When that transition period came, Palestine was seen to be especially designed to consummate the divine plan by the ready access it afforded for the messengers of truth to go to every kingdom of the known world. Before the establishment of Christianity, the sea had become the highway of nations. The Mediterranean, hitherto a barrier, was now the easiest channel of communication; and from the shores of Palestine the gospel was wafted away to the populous shores and crowded cities of the great nations of the West. Thus God carried out his purposes, and the land stands there to-day, a Fifth Gospel, revealing the divine will and providence, and an unanswerable argument for the truth of revelation.

To-day Palestine lies desolate and forsaken—so utterly desolate that, as some one has said, "the twittering birds cannot fly over it without haversacks." You are confronted in every direction with desolation, fulfilling prophecy to the letter. No better description of that land as it is to-day can be given than this prophecy made by Moses while the children of Israel were yet in the wilderness, and which he declared would be the result of their disobedience: "I will make your cities waste, and bring your sanctuaries unto desolation, and I will not smell the savor of your sweet odors. And I will bring the land into desolation: and your

enemies which dwell therein shall be astonished at it. And I will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate and your cities waste. Then shall the land enjoy her sabbaths as long as it lieth desolate, and ye be in your enemies' land; even then shall the land rest, and enjoy her sabbaths." (Lev. xxvi. 31–34.) Nineteen centuries of war and ruin and pillage have passed over it, and to-day she sits desolate and despairing. Her terraces are broken down, her hillsides are bare and rocky, and everywhere, on plain and mountain, in rocky desert and on beetling crag, are seen the dreary ruins of cities and villages. The land is mourning for her exiles, who are scattered throughout the world, the people of "the wandering foot and weary breast."

CHAPTER XVII.

Jerusalem and Solomon's Temple.

Walls of the Temple Area—The Haram—Solomon's Stables—The Chief Corner Stone—Fragments of Pottery—An Ancient Signet Stone—The Royal Quarries.

While the sites of many ancient cities and towns have been found in the Holy Land, archæologists have largely devoted their efforts to excavations in and around Jerusalem. Nor need we wonder at this, for it is the sacred city of the world, and a place of more intense interest than any other locality on earth. Its checkered history is unparalleled, embracing a period of nearly four thousand years. As shown by the Tel-el-Amarna tablets, it was a city devoted to the worship of "the Mighty King" before the conquest of Canaan, and flourished in the days of Abraham and Melchizedek. The Salem of Melchizedek, the Jebus of the Canaanites, and the Jerusalem of David, it has stood twenty-seven sieges, and more battles have waged around its walls than around those of any other city in all the world. Babylonians, Assyrians, and Egyptians have in turn come up against it, to be followed by Roman and Saracen, Crusader and Turk, who, one and all, have laid waste the holy city, till more than once there has not been left one stone upon another that was not thrown down. The ancient city is buried as

completely as was Pompeii, and seven times has Jerusalem been entirely destroyed, the present one being the eighth city, and these eight cities lie one upon another like the strata of the rock-ribbed hills. In the year 136 the Emperor Hadrian entirely destroyed it and plowed up the site, erected a statue to Jupiter where the temple of Solomon had stood, and built a new town which he called Ælia Capitolina, and for several generations afterwards Jesusalem was only spoken of under this heathen name. Jerome says that equestrian statues of Hadrian were placed on the site of the Holy of Holies, together with an idol of Jove. These were still standing in A.D. 333, and an inscription on a stone now built upside down into the south wall of the temple inclosure bears the name of Hadrian, and probably belonged to one of these statues. Constantine restored its ancient name, built the Church of the Holy Sepulcher in A.D. 333, and adorned it with other splendid edifices. Since that time, to Christian, Jew, and Mohammedan it has been a place of yearly pilgrimage. But there is not a house standing in the city to-day which was there in our Lord's life. Forty feet beneath the Via Dolorosa are Roman pavements, over which passed the victorious legions nearly two thousand years ago, and the dust of the city is thick with the ashes of a hundred generations. With the crown taken from her head and no son to restore her fallen greatness, it may be said of her even more than of Rome:

The Niobe of nations, there she stands,
Crownless and childless in her voiceless woe!

The most interesting excavations which have been made in Jerusalem are those in connection with the walls of the temple area. This temple area is not only the most interesting locality in or about Jerusalem, but it is in many respects the most important to the Christian world. Says Dr. Thomson in "The Land and the Book":

"It was to the spot on Mount Moriah that the Father of the Faithful came to offer up his firstborn and well-beloved son Isaac. That area includes the threshing-floor where the angel that was about to destroy Jerusalem stood, and which David was commanded to purchase from Araunah the Jebusite, that he might rear an altar there to the Lord, and offer burnt offerings and peace offerings upon it. 'So the Lord was entreated for the land, and the plague was stayed from Israel,' as we read in the last chapter of Second Samuel.

"The next remarkable scene that occurred there was the dedication of the temple by King Solomon. For seven long years that glorious edifice slowly grew up in strange and solemn stillness, for 'there was neither hammer, nor ax, nor any tool of iron heard in the house while it was building.' . . . After a little more than four hundred years the holy house was burned and overthrown by the Babylonians, and continued desolate for more than a century, when there was another grand dedication of the rebuilt temple,

and again that area must have been crowded with the remnants of the Hebrew nation that had returned from the captivity at the dedication of the restored walls of Jerusalem, as recorded in the twelfth chapter of Nehemiah. After the lapse of four troubled centuries, the holy house was again restored—forty and six years was it in building—and dedicated by Herod the Great. Another century passed away, and then came the Romans under Titus. Jerusalem and the Jewish nation were destroyed with horrors unparalleled in the history of the world; the temple was sacked, pillaged, burned, and utterly overthrown, so that not one stone of the temple proper was left upon another, as foretold by Christ."

But the outer walls of the temple area, built by Solomon, still remain. Solomon laid the foundations of the eastern and western walls on the solid rock near the foot of the mountain on each side, and built them straight up until their tops were on a level with the summit of the mountain. These walls were consequently very high, and in his explorations Sir Charles Warren and his fellow-laborers sank one shaft at the northeast corner near St. Stephen's Gate, which was one hundred and twenty-five feet below the present surface. The most important shaft was sunk about one hundred feet east of what is called the Tower of Antonia, which is at the northeast angle of the temple area. After going down a considerable depth, a horizontal gallery was opened toward the sanc-

tuary wall, striking the tower at a point about forty feet beneath the surface. At a considerably greater depth the foundations were reached, and it was found that the rock was cut away to form a level bed for the stones. Everywhere on the native rock were traces of the work of men who probably lived in the early days of the Jewish monarchy. Nearly one hundred feet below the surface some Phœnician characters were found painted in red color on one of the stones, and in one character a trickling of the paint was seen on the upper side, showing that the characters were painted before the stone was placed in its present position. We have here a confirmation of the Bible statement that Hiram, king of Tyre, sent artificers and hewers to Solomon to assist in the building of the temple.

These excavations have demonstrated the enormous height of the temple walls, and show that in the time of our Lord we could stand on the wall of what was called the Royal Cloister, and look down into the bed of the Kidron at the astounding depth of over three hundred feet. This confirms the statement of Josephus that the eastern wall of the temple was so high that "if any one looked down from the top of the battlements he would be giddy, while his sight could not reach to such an immense depth." The débris of centuries has so filled up the Kidron valley that we do not wonder this statement of Josephus was discredited, until the excavations have proved its truth. It

was doubtless this lofty "pinnacle of the temple" where Satan took our Lord in the temptation, and said to him: "If thou be the Son of God, cast thyself down, for it is written, He shall give his angels charge concerning thee; and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone."

When Solomon erected those great walls he filled up all the intervening space and leveled it, so as to form a smooth area of thirty-six acres. This temple area is now called the Haram, and the Mosque of Omar is supposed to occupy the site of Solomon's temple. In order to avoid filling all this space up solidly, stone piers were built in the Kidron valley, over which semi-circular arches of masonry were turned, and others on top of these to the height of one hundred and twenty-five feet, while the whole was covered with earth and appeared as the rest of the area. This immense underground space is called "Solomon's Stables," and he may have kept his horses and chariots there, for it is said that he had "forty thousand stalls of horses for his chariots, and twelve thousand horsemen." As a matter of fact, these vaults were used as stables by the Frank kings and the Knights Templar, and holes in which rings were fastened can still be traced on some of the piers.

In all the excavations that have been made it is found that the builders laid the foundations of the walls on the native rock, thus demonstrating that

the words of the Psalmist were literally true when he said of Jesusalem, "Her foundations are upon the holy hills." Isaiah also speaks of the "sure foundation" of Zion. Paul, speaking of the Church of Christ, declares: "As a wise master builder I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ."

At the bottom of the southeast angle of the temple wall has been found a foundation stone, which is believed to be the chief corner stone of the great wall of the temple, and which therefore possesses the most intense interest. This stone is three feet eight inches high and fourteen feet in length, squared and polished, with a finely dressed face. It was dressed in the quarry in a somewhat peculiar style, with a view to its being the foundation corner stone. The Bible contains many interesting allusions to this corner stone. The Psalmist declares: "The stone which the builders refused is become the headstone of the corner." Isaiah says: "Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation." Our Lord also quotes the Psalmist's words and applies them to himself. (Matt. xxi. 42.) St. Peter boldly rebuked the elders of the Sanhedrin for their persecution of Christ, saying: "This is the stone which was set at naught of you builders, which is become the head

of the corner." And he also quotes the words of Isaiah, applying them directly to Christ: "Behold, I lay in Sion a chief corner stone, elect, precious; and he that believeth on him shall not be confounded." Paul describes the Church of Christ as a vast temple, of which every Christian is a stone, and declares that they are "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone, in whom all the building fitly framed together groweth unto a holy temple in the Lord." This stone, therefore, being a representative of Christ, is the most interesting stone in all the world.

All these discoveries confirm the declaration regarding the foundations of Solomon's temple in 1 Kings v. 17, 18: "And the king commanded, and they brought great stones, costly stones, and hewed stones, to lay the foundation of the house. And Solomon's builders and Hiram's builders did hew them, and the stone-squarers: so they prepared timber and stones to build the house." This biblical account accurately describes the massive masonry which has been found at the southeast angle, eighty feet below the present surface. The excavators found buried under the débris of many centuries "great stones, costly stones, and hewed stones," on which were laid the foundation of the temple wall; and on many of these massive blocks Phœnician marks were painted, showing that some of them were wrought by the cunning workmen of Hiram, king of Tyre. As a con-

firmation of the Phœnician character of these inscriptions, similar marks have been found on the tomb of Ashmunazar, king of Sidon, who died about 600 B.C.

Near this corner stone there was found a small earthenware jar, which resembles some jars found in Cyprus of Græco-Phœnician pattern. This jar was standing upright in a hole cut out of the rock for its reception, and it was doubtless connected with the ceremony of laying the corner stone. As the tabernacle and all its furniture were consecrated to God by being anointed with holy oil, so it is almost certain that the foundation stone of the temple was anointed in the same way; and it is reasonable to suppose that this antique jar contained the holy oil for the consecration of the foundations, and was therefore placed by the anointed stone.

Fragments of pottery were picked up in the mold close by, among which were seven jar handles, on six of which were found Phœnician inscriptions, with a winged disk, representing the sun and its refulgent beams. We know that the sun god was the chief deity of Phœnicia, and from that country the worship of Baal was introduced into the kingdom of Israel. One of these inscriptions has been interpreted as meaning "To King Zepha," and another "To King Shat," though there is no historical record of either of these kings. This broken pottery recalls David's song of triumph in honor of his conquest over the

Jebusites and the establishment of his throne upon the "holy hill of Zion," in the second Psalm, where he says, "Thou shalt dash them in pieces like a potter's vessel." Isaiah also says, "He shall break it as the breaking of the potter's vessel that is broken in pieces"; and Jeremiah declares, "Even so will I break this people and this city, as one breaketh a potter's vessel."

In the southwest section of the south wall, ten feet under the pavement, and twenty-two feet under the present surface, was found a signet stone or seal, with an inscription engraved in old Hebrew letters: "Haggai, son of Shebaniah." From the forms of the letters this signet is supposed to be at least as early as the sixth or seventh century B.C. While there are no means of identifying this Haggai, yet we know that Haggai, the prophet, was one of the exiles in Babylon who returned with Zerubbabel about 535 B.C. and encouraged his countrymen in the building of the second temple. There is no mention of his father's name, and Haggai is the only one of the minor prophets who makes mention of a signet. He says in the last words of his prophecy: "Thus saith the Lord, I will make thee as a *signet;* for I have chosen thee, saith the Lord of hosts."

What are called the Royal Quarries of Jerusalem, which lie underneath the northern part of the holy city, undoubtedly furnished the stone from which were built the temple of Solomon, the gigantic wall of the temple area, and the walls en-

compassing the city. These quarries had been hidden for many centuries, and were discovered in 1852 by Dr. Barclay, through the agency of his little dog who found an entrance into them. This entrance is near the Damascus Gate, on the north side of the city, and consists of a very low aperture, which can only be entered by stooping. The quarries extend for a long distance under the city, and consist of vast and spacious subterranean corridors, often broadening out into vast chambers, which were formed by the native rock being taken out for building purposes. These corridors are in many places steep and slippery, and often there are great hollows which have been excavated, into which there is great danger of falling. Everywhere the surface is rough and uneven, while the rocky pillars left to prop up the roof resemble the massive columns of a Norman cathedral. In the walls and overhead chisel marks and masons' marks are everywhere to be seen, and the chips from the hewn rocks lie thick under your feet. Large fragments of quarried stone lie all around, while several massive blocks half cut still adhere to the wall. The stone consists of a hard limestone, which when polished is almost as pure and beautiful as marble. The stone is of the same quality as that seen in the temple wall, and there is no question but that in these quarries the stones for the temple were hewn and prepared, each ready to be fitted into its place, so that

> No ax was heard, no ponderous hammer rung;
> Like some tall palm the noiseless fabric sprung.

The statement made in the First Book of Kings (vi. 7) finds a striking confirmation in the fact that no stone chips have been found anywhere near the walls or on the foundation rocks, but only broken pottery and fragments of ancient lamps for burning fat. If the stones had been chipped and chiseled as they were laid on the wall, there would certainly have been found fragments of the stones lying about. The stone was "made ready before it was brought thither," and was carried through the Asmonœan valley and then dragged up the western slope of Mount Moriah. How wonderfully all these discoveries which are being made confirm the statements in the Word of God!

CHAPTER XVIII.

Herod's Temple and the Pool of Bethesda.

The Double Gate of Herod's Temple—Inscription on Stone Forbidding Foreigners to Enter the Temple—Paul's Experience—Pool of Bethesda—A Roman Woman Healed.

The second temple built by Zerubbabel and the Jewish exiles on their return from Babylon stood on Mount Moriah for five centuries, but it had greatly decayed when Herod the Great became king of Judea. In the year 20 B.C. Herod, to please the Jews, began to reconstruct it, and at great labor and expense erected a magnificent edifice, which in many features surpassed the great temple of Solomon. The more sacred portions were completed in eight years, but the entire building was not finished until the year A.D. 63, only a few years before its final destruction. Our Lord prophesied the total destruction of this temple when he made his triumphal entry into the holy city, and within forty years Christ's prediction was terribly fulfilled.

Several vestiges of the magnificent temple of Herod have been brought to light. Among them is the Double Gate, called also the Huldah Gate, because it is thought to be the Huldah Gate of the Talmud. It is a very prominent feature in the south wall, and is situated about a hundred yards from the southwest angle. There is a vestibule

within the Double Gate which is Herodian work. This vestibule, or chamber, is sixty-three feet long and forty-two feet wide. In the center is a huge monolithic column, twenty-one feet high and six and a half in diameter, its capital being adorned with peculiar ornamentation. This column is a vestige of Jewish masonry, dating from the time of Herod.

The most important discovery which has been made, however, of anything relating to the Herodian temple is a stone on which is an inscription of seven lines in Greek characters, of which the following is a translation: "No foreigner to proceed within the partition wall and inclosure around the sanctuary; whoever is caught in the same will on that account be liable to incur death." This inscription is not written in pure Greek, but the words are such as were used in the time of Christ, when the purity of the Greek tongue had passed away, and a number of degenerate words were used by the residents of Judea.

To understand this inscription it is necessary to recall a plan which Herod adopted when erecting the temple. A great many of the inhabitants of Jerusalem at that time were Gentiles, and while Herod knew that the Jews would not be willing to admit any outside their own nationality into the temple proper, he yet felt that, on the ground of policy, he must give some part of the sanctuary for the use of those of other nationalities. Hence he constructed a large outer court, open to Romans,

Greeks, and people of all nations and creeds, which he therefore called the Court of the Gentiles. Within this was the Court of the Israelites, into which no Gentile was permitted to enter. Josephus says that these two courts were separated by a low wall or balustrade, about four and a half feet high, and that on the top of this partition stone square pillars were placed at intervals, each bearing an inscription in Greek forbidding any stranger to come into the Court of the Israelites, under penalty of death. There is no doubt but that this inscribed tablet, recently found, is one of those described by Josephus, and it has now been brought to light after having been buried in oblivion for nineteen hundred years.

This is not only a vindication of the historical accuracy of Josephus, but it throws light upon a number of passages in the New Testament. This explains why, under the very shadow of the Tower of Antonia, with its Roman governor and Roman garrison, our Lord could drive out the merchants and money-changers from the precincts of the temple. The word "temple" here is in the original τὸ ἱερόν, the very term found in the newly discovered tablet, and also the word translated "sanctuary" in Josephus. These traders and money-changers were violating the law, for they had entered into the Israelitish court, and any zealous Jew had the authority to drive them back into the outer Court of the Gentiles, and appeal to the Romans to have the law enforced.

This tablet also explains a dramatic incident in the life of Paul. He had taken with him to Jerusalem an Ephesian convert named Trophimus, and the Jews accused the apostle of taking his friend into the Court of the Israelites. They raised a great tumult, stirring up all the people, and laid their hands on Paul, crying: "Men of Israel, help! This is the man that teacheth all men everywhere against the people, and the law, and this place; and further, brought Greeks also into the temple [τὸ ἱερόν], and hath polluted this holy place [for they had seen before with him, in the city, Trophimus, an Ephesian, whom they supposed that Paul had brought into the temple, τὸ ἱερόν]." There was a great uproar, and they were about to kill Paul for having violated the law by taking a foreigner into the Court of the Israelites, when the apostle was saved by the chief captain and his band of soldiers.

We also find in this tablet new light on a passage in Paul's epistle to the Ephesians where, in the second chapter, he declares that the Gentiles who had been "aliens from the commonwealth of Israel and strangers from the covenant of promise," are brought into new relations. "For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us." Does he not by this "middle wall of partition" refer to that balustrade, with the inscribed tablets threatening death to a foreigner, which separated the Court of the Gentiles from that of the Israelites?

There seems to be a confirmation of this opinion in the words with which Paul closes this chapter, where he draws an imagery from the chief corner stone and the walls of the temple: "Now, therefore, ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto a holy temple in the Lord."

The discovery of the site of the Pool of Bethesda has been of very great interest. John describes, in the fifth chapter of his Gospel, one of our Lord's greatest miracles as taking place at this pool. He says: "Now there is at Jerusalem, by the sheep market, a pool, which is called in the Hebrew tongue Bethesda, having five porches. In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water. And a certain man was there, which had an infirmity thirty and eight years. When Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him, Wilt thou be made whole? The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool; but while I am coming, another steppeth down before me. Jesus saith unto him, Rise, take up thy bed, and walk. And immediately the man was made whole."

This pool has been found near the Church of

Saint Anne, where tradition has located the house of the mother of Mary, calling it *Beth Anna*, "House of Mary," which expression has the same meaning as Bethesda, both of them signifying "House of Mercy." Between the temple area and the street leading to Saint Stephen's Gate lies an abyss eighty or more feet deep, out of which the Birket Israel has been formed. Rising out of this on the north the rock soon culminates in a ridge, on which the Church of Saint Anne rests, over its rock-hewn grotto. From the crest of this ridge the rock slopes away again toward the northwest; and there, in the bottom of the little vale, lay the Pool of Bethesda.

Leading forth out of the court surrounding the Church of Saint Anne is a newly opened passage-way, about twenty-five feet long, which conducts to the Court of the Pool. The pool is fifty-five feet long from east to west, and measures twelve and a half feet in breadth. The pool is arched in by five arches, while five corresponding porches ran along the side of the pool. The crusaders built a church over this pool, and they seem to have been so far impressed by the fact of five arches below that they shaped their crypt into five arches in imitation. They left an opening for getting down to the water, and further, as a crowning proof that they regarded the pool as Bethesda, they painted on the wall of the crypt a fresco representing the angel as troubling the water.

A flight of twenty-four steps leads from the

porches down to the bottom of the pool. As it appears to-day, this pool has the same dimensions as the series of porches overhead, or the church still higher up; its rocky bed is uneven, but slopes to the west; it still contains some water, even in dry seasons, and more at others.

Just as the Fountain of the Virgin, under the village of Siloam, is now supplied, so, in the times of the Messiah, this pool was fed by an intermittent stream; for, apparently, they both lie upon one and the same water course, which in the days of Jerome also was observed "not to flow steadily, but to ebulliate at certain hours and on certain days, and to come through subterranean hollows and caverns in the hardest rock with great noise."

A sister pool has also been discovered, lying at the western end of the first one, six feet away, and ranging in the same line; it is sixty-four feet long by sixteen wide, and is arched overhead. Three manholes communicate with the surface of the ground above, making it a matter of only one story, and showing it to be higher than its fellow, or about on a level with the five-porch story in the "House of Mercy." Eusebius, writing in the fourth century, refers to these twin pools. And the Bordeaux Pilgrim, in 333 A.D., speaking of two great pools at the side of the temple, says: "They have five porches, and are called Bethsaida. Here the sick of many years were wont to be healed."

A very surprising and interesting discovery was

made recently while excavating and clearing up this historic place, which is a remarkable corroboration of the gospel statement regarding the healing properties of this water. From the discovery made, we know that when this pool was in the height of its vigor, a Roman lady who needed its curative properties visited this wonder-working font. She was one of the "lame" spoken of in the Gospel narrative. Believing, she joined the eager crowd and succeeded in first reaching the mysteriously troubled water. In an instant she was healed! And she walked away as ably and as joyously as the impotent man restored by Jesus himself. To leave a permanent testimonial of her gratitude as well as a tangible evidence of the marvelous cure effected, she had a facsimile of the healed foot carved out of white marble, and on this she had an inscription engraved, recording her heartfelt thanks, giving her name Pompeia, and stating the fact that she was healed at the Pool of Bethesda! This she brought to the House of Mercy, and left it there as a memento. And now after all these centuries, when the five porches of the Pool of Bethesda were uncovered, this duplicate of Pompeia's revivified foot was picked up out of the rubbish of the ages, as a wonderful commentary on the narrative in John's Gospel, and is preserved as a priceless treasure in the Louvre at Paris.

CHAPTER XIX.

The Siloam Inscription.

The Pool of Siloam—References in Isaiah and in the Psalms—Discovery of the Inscription by Boys—Translation of the Inscription—The Virgin's Fountain—A Smaller Tunnel.

The Pool of Siloam is one of the spots in Jerusalem which has been identified through all these nineteen hundred years. While the present pool is of comparatively modern construction, it incloses the remains of a reservoir which was undoubtedly constructed by King Hezekiah. This pool was the one from which a priest brought water in a golden pitcher on the last day, the great day, of the feast of the tabernacles, and poured it on the altar amid the shouts of the rejoicing multitude. It was to this pool that our Lord sent the blind man to wash, and Isaiah had reference to it when he said, "With joy shall ye draw water from the well of salvation." The Psalmist also had these flowing waters in his mind when he sang, "There is a river the streams whereof make glad the city of God, the holy place of the tabernacles of the Most High."

The Pool of Siloam was within the ancient walls of Jerusalem, at the mouth of the Tyropœon valley. It was, and still is, supplied with water by a spring some hundreds of yards away, and without the city's bounds, called the Virgin's Fountain, the only natural spring of water in or near Jerusalem.

It rises below the walls of the city, on the western bank of the valley of the Kidron, and its intermittent waters have been carried for full twenty-six hundred years to the pool by a tunnel cut through the projecting spur of Ophel, one of the hills on which the ancient Jerusalem stood. This tunnel, according to Major Conder's measurement, is about one thousand seven hundred and eight feet in length, though it does not run in a straight line. At the entrance, on the western or Siloam side, its height is about sixteen feet, but the height gradually lessens until in one place it is not quite two feet above the floor of the passage. Dr. Robinson and Captain Warren have both crept through the entire tunnel, so that the connection is absolutely certain.

In the summer of 1880 a very important and interesting discovery was made of an inscription on the wall of this conduit. Some boys were playing in the Pool of Siloam, and one of them fell into the water as he was wading up the tunnel. As he rose up, he saw what looked like letters on the rock which formed the southern wall of the tunnel. The discovery was reported, and it was found that an ancient inscription was engraved on the lower part of an artificial tablet cut in the wall of the rock, about nineteen feet from the place where the subterranean conduit opens out upon the Pool of Siloam, and on the right-hand side as one enters it. As the place where the inscription is engraved is perfectly dark, and those who tried to read it had

to sit in the mud and water and hold candles to see it, it was no easy task to attempt to decipher it. But the indefatigable labors of the archæologists at last succeeded in getting a complete facsimile of the inscription, and an exact copy of the old text is now in the hands of the scholars of Europe and this country.

The inscription consists of six lines, though several of the letters have unfortunately been destroyed by the wearing away of the rock. The following is the translation: "[Behold] the excavations. Now this is the history of the excavation. While the excavators were still lifting up the pick, each toward his neighbor, and while there were yet three cubits to [excavate, there was heard] the voice of one man calling to his neighbor, for there was an excess in the rock on the right hand [and on the left]. And after that on the day of excavating the excavators had struck pick against pick, one against another, the waters flowed from the spring to the pool for a distance of one thousand two hundred cubits. And [part] of a cubit was the height of the rock over the head of the excavators."

This inscription merely records the method of the execution of the tunnel, yet its importance, philologically and historically, is immense. We learn from it, also, something of the engineering skill of that day, which was by no means to be despised. The conduit was excavated by beginning the work simultaneously at both ends, just as is the

custom in our day; and, notwithstanding its windings, the workmen heard each other approaching and almost succeeded in meeting in the middle. There was a small intervening piece of rock which was removed, and this accounts for what are called the two *culs de sac* now found in the center of the tunnel. They show where the two bands of excavators, instead of meeting, were about to pass by one another. This was the "excess in the rock" to which the inscription refers.

The most interesting feature of this inscription is that the form and general character of the letters prove that it is the most ancient specimen of Hebrew, next to that of the Moabite Stone, that we possess; and it proves that the language of the Israelites about 700 B.C. was that same pure Hebrew which is used in the earlier books of the Jewish Scriptures. It is the general opinion of scholars that this rock-hewn tunnel, which has so long conveyed the waters of the Virgin's Fountain to the Pool of Siloam, was constructed by King Hezekiah. In 2 Chronicles xxxii. 30 it is said that "Hezekiah stopped the upper water course of Gihon, and brought it straight down to the west side of the city of David"; and in 2 Kings xx. 20 it is said that he "made a pool, and a conduit, and brought water into the city."

We can easily understand why this conduit was built. The Virgin's Spring, being the only natural spring near Jerusalem, and lying outside the walls, might in time of war easily pass into the hands of

the enemy. Hence Hezekiah sought to seal up this spring, and bring its waters by subterranean passages inside the city walls. A proof of the historical accuracy of the statement of the Chronicles, in the thirty-second chapter and thirtieth verse, is in the fact that recently explorers have found what they believe to be the very plug—a plug of stone—with which Hezekiah shut off these waters so that they might be of no advantage to Sennacherib during his siege of Jerusalem.

Fixing the excavating of this tunnel in the days of Hezekiah raises the question, How could Isaiah in the time of Ahaz, Hezekiah's father, speak of "the waters of Shiloah which go softly"? This question has been answered by the discovery of a smaller tunnel, which follows a straighter course, and which was probably built in the days of Solomon. This, doubtless, carried the intermittent waters of the Virgin's Spring to the Pool of Siloam when Isaiah prophesied in the days of Ahaz. This smaller conduit, disused for twenty-six hundred years, and now laid bare some twenty feet below the ground, is undoubtedly the original of "Shiloah's waters which go softly."

"One fact," says Professor Sayce, "is made very clear, whether it were the Siloam tunnel itself or the second tunnel leading from it to a lower reservoir that was constructed by Hezekiah—in either case the Pool of Siloam would lie on the west side of the city of David (2 Chron. xxxii. 30). 'The city of David' must accordingly have stood on the

southern hill, the so-called Ophel; and since the city of David was identical with Zion, according to 2 Samuel v. 7, this hill must represent the original Mount of Zion. Consequently the valley of the sons of Hinnom must be the valley which was known in the time of Josephus as the Tyropœon or Cheesemaker's. It once divided both the temple hill and the southern hill from the mountains on the west, though it is now choked with the rubbish which the numerous destroyers of Jerusalem have thrown into it. In some places the rubbish is more than seventy feet deep, and under it, if anywhere, we must look for the tombs of the kings that were cut in the rocky cliff of the city of David. Here too, if anywhere, will be found the relics of the temple and palace that Nebuchadrezzar destroyed, overlaid with the accumulations of more than two thousand years.

CHAPTER XX.

A Lost Empire Recovered.

The Hittites Mentioned in No History Save the Scriptures—Monuments and Inscriptions Recently Discovered Giving Their History—Burckhardt's Discovery—A Mighty People—Thothmes III. and his Thirteen Victories—Great Victory by Rameses II.—An Epic Poem—First Peace Treaty—Hittites Destroyed by Sargon.

It seems a strange and almost unaccountable thing that one of the greatest and most powerful nations of the ancient world should have been absolutely forgotten, and that not a single historian outside of the Bible should have made any mention of it. The facts regarding the history of ancient Egypt, Babylonia, and Assyria were unknown to us until the discoveries of the last few years and the decipherment of the hieroglyphic and cuneiform inscriptions, but the names at least of these empires always remained, with some traditional echo of their greatness; whereas no one had ever heard or dreamed of a great empire which had once existed in western Asia and had contended on equal terms with both Egypt and Assyria, the founders of which were the little noticed Hittites of the Old Testament. Still less did any one imagine that these same Hittites had contributed largely to the early civilization and culture of Greece and Europe, and that they had carried their religion and art to the shores of the

Ægean. According to the inscriptions which have been deciphered, their power first manifested itself about 1600 B.C., when, having invaded Syria and Palestine from the far north, they rose to a strength equal to that of Egypt, and maintained their power for nearly nine hundred years, when they disappeared after Sargon had destroyed their last stronghold.

While the Hittites are only mentioned incidentally a number of times in the historic books of the Old Testament, yet all that is said indicates that they were a great and mighty people. It is said in Genesis x. 15 that "Canaan begat Heth," the Hittites being the sons of Heth, and therefore originally Canaanites. The first time the name Hittites occurs is in Genesis xv. 20, where God made a covenant with Abraham giving him the land from the river of Egypt unto the river Euphrates, the land which belonged to the Canaanites, the Hittites, the Amorites, and other people. The next mention is where Abraham purchased from Ephron the Hittite the field and the cave of Machpelah in which to bury his dead. Then, a little later, a domestic incident occurred which has been repeated in all the ages since, and which parents will understand and appreciate—Esau married Judith, the daughter of Beeri the Hittite, and Bashemath, the daughter of Elon the Hittite, "which was a grief of mind unto Isaac and Rebekah." A number of similar alliances were afterwards made between the Israelites and these

people, some of which were sinful and wicked and resulted in great trouble. Bathsheba, the wife of Uriah the Hittite, who caused the fearful fall of David, was probably herself a Hittite, which would bring the Hittites in the line of our Lord's ancestry. These Hittites had many dealings with Solomon, and some of their daughters he took as his wives; and when he imported horses from Egypt he sold some to the Hittite kings. When God sent a panic upon the camp of the Syrians before Samaria, they fled for their lives in the night, leaving everything behind them, because they imagined that the king of Israel had hired against them the kings of the Hittites and the kings of the Egyptians (2 Kings vii. 6). Surely nothing could show more forcibly that at the time of this piece of history the Hittites were a great and warlike people, with whom even the great Ben-hadad did not care to measure arms. Hebron, which was built seven years before Zoan, or Tanis, the capital of the Hyksos conquerors of Egypt, was a Hittite city, and Ezekiel says that Jerusalem had a Hittite mother (Ezek. xvi. 3).

These incidental notices of the Hittites in the Scriptures are the only mentions made of them in any ancient literature or history which existed prior to recent discoveries. An overhasty criticism denied the existence of this race as a people of any importance, and said that if there ever was such a people they were only one of many Palestinian tribes. That the history of so great a na-

tion, which exercised so powerful and wide-spread an influence for nearly a thousand years, should have been completely obliterated, is one of the marvels of the world; and no discoveries of recent years have proved so complete a vindication of Scripture as the monuments and records which have raised this long-buried empire from its forgotten grave.

Discoveries began to be made in 1872 which first revealed the existence of the Hittite empire and the important part it had taken in the history of civilization. The great traveler Burckhardt made the first discovery of hieroglyphic inscriptions at Hamath, and Dr. William Wright, then a missionary at Damascus, sent casts of the inscriptions to England, and suggested their Hittite origin. This conjecture was afterwards confirmed by the discovery of similar inscriptions at Jerablus, the site of the ancient Carchemish, which was known from Egyptian inscriptions to be a city of the Hittites. Other monuments were found with similar inscriptions, and this was practically the discovery of this vanished empire. Since then many other discoveries have been made on the native Hittite monuments and in the recently discovered Egyptian and Assyrian literature. On the sculptured figure in the Pass of Karabel, in which Herodotus had seen an image of Sesostris, that is Rameses II., the great opponent of the Hittites, it was found that all the characters were of Hittite forms. Professor Sayce

says: "Hittite inscriptions have since been discovered attached to another archaic monument of Lydia, the sitting figure of the great goddess of Carchemish, carved out of the rocks of Mount Sipylos, which the Greeks fancied was the Niobe of their mythology as far back as the age of Homer; and similar inscriptions also exist at Boghaz Keni, and Eyak, in Cappadocia, as well as near Ivris, in Lycaonia. Others have been discovered in various parts of Cappadocia and in the Taurus range of mountains, while a silver boss, which bears a precious inscription both in Hittite hieroglyphics and in cuneiform characters, seems to belong to Cilicia."

From all these sources we now know that the Hittites were for centuries a warlike and conquering race, rulers over a very large territory which contained many different peoples, and not only far more powerful than the Hebrews ever were, but able to cope with the greatest rulers both of Egypt and of Babylonia. At the height of their power their mighty empire extended over northern Syria and the whole of Asia Minor, with a fortified capital, Carchemish, on the Euphrates, to guard the eastern frontier, while its most westerly outposts were on the distant Ægean Sea. To the north it reached the shores of the Black Sea, and in the south it had the principal capital, Kadesh, and other large towns on the Orontes, the chief river in Syria, extending its power at one period of its history even to the borders of Egypt.

Thus they were a mighty people before Moses floated on the Nile or Rameses lashed Israel to his burdens. Their conquest of Asia Minor was about 1600 B.C. They were the probable founders of Ephesus, Smyrna, and other prominent cities, and great "Diana of the Ephesians" was probably a Hittite goddess. The Amazons seem to have been Hittite priestesses, and Dionysius and his panther were copied from a Hittite god.

While many Hittite monuments and inscriptions have been found, the Hittite language has not yet been deciphered, and the reading of these inscriptions is the great puzzle now before oriental scholars. Professor Sayce says he has tried every possible and impossible combination that has come to his mind, and that, until we can discover a bilingual text of some length, we shall not be able to read any connected Hittite text phonetically; although, thanks to the employment of ideograms, it may be possible to get a general idea of the signification of an inscription.

All the information we have with regard to the Hittite, except what the Scriptures have told us, comes from the Egyptian and Assyrian manuscripts and monuments and from the pictures on the Hittite monuments. From the Egyptian inscriptions we learn that before the days of the exodus the Egyptian monarchs had been engaged in fierce struggles with the powerful Hittites. One dynasty of the Hyksos, or Shepherd Kings, who ruled over Egypt was Hittite, according to Ma-

riette; and after their final expulsion from the Nile valley, Thothmes I. led his army not only into Syria, but as far as the banks of the Euphrates, which is called the "front of the land of the Hittites." Thothmes III., whose memorial is the famous obelisk on the Thames embankment in London, tells on the walls of Thebes of thirteen victories over the Hittites, describing in vivid language many of his battles. Rameses II. fought his most successful battles with the king of the Hittites at Kadesh, on the Orontes River, he having put the record of his victories in hieroglyphics and pictures on the walls of his temples. So momentous was this struggle, in the opinion of the Egyptians, that a national epic in commemoration of it was composed by Pentaour, the poet laureate—a poem which is worthy of being classed with the world's greatest epics, and which bears a date much more ancient than the epics of Homer. This poem, which was the most celebrated in all Egyptian literature, was published on a magnificent scale by Rameses, being issued upon sculptured stone and splendidly illustrated. Four copies of this poem have survived the wreck of nearly four thousand years, and may be read on the rock walls of the great temples of Luxor, Abydos, and Abou-Simbel, and the Rameseum of Thebes, where they are illustrated by thousands of figures skillfully executed in bas-relief. Another edition was issued on papyrus, a copy of which has been preserved in the British Museum.

This war ended, however, in a treaty of peace between the Egyptians and Hittites as equal powers. This treaty was written on a silver tablet, and has been recently discovered. It is the oldest known treaty between nations in the world, which has been preserved in its entirety, and is one of the most curious documents which has survived the lapse of ages, the names and titles of certain gods and goddesses being appended as witnesses of the treaty. This treaty was cemented by the marriage of Rameses and the daughter of the Hittite king, and the peace lasted many years.

One of the most interesting and important facts regarding the Hittites is that Greek civilization owed much to this old race, and that the first beginnings of Greek culture were derived from the Hittite conquerors of Asia Minor. Inasmuch as we inherit our civilization from Greece, to a large extent, it becomes a very interesting fact when we discover that we can trace our own intellectual ancestry back, not simply to the Greeks, but to this old and forgotten empire. We now know that they came into close contact with the Greek races in the early period of their history, when the civilization of that wonderful people was being formed. Some of the greatest men of the earlier Greeks were born in Asia Minor, such as Homer, Thales, Pythagoras, and Herodotus; and whoever thinks of these in connection with the towns on the Ægean may cast his thoughts still further back to the Hittite civilization.

After war with Egypt ceased, a long conflict began between the Hittites and the Assyrians, which finally culminated in the complete overthrow of the Hittites by Sargon in 717 B.C. This was less than forty years after the founding of Rome, and a hundred and fifty years before the establishment of the Persian empire by Cyrus. The Hittites had maintained themselves, with varying fortunes, during many hundreds of years; but after this they entirely disappear, though the last glimpse we have of them shows them with sword in hand, still proudly defying countless foes. But they have left their influence, which will be felt until the end of time.

The Hittites were neither Aryans nor Semites, and the general opinion is that they were Turanians. Dr. William Hayes Ward says: "They belonged to that great primitive, or next to primitive, Mongolian stock, represented by Iberians and Basques in Europe, by the old Elamites and Sumerians of Media and Babylonia, and by successive waves of barbaric invasions, the last of which was seen in Europe when the Turks were repulsed from the walls of Vienna, and whose invasion in the times of the Huns left a terrible memory. These Mongolian Hittites, speaking a barbarous tongue, now probably quite lost, although Paul heard it in Lystra of Lycaonia, had their first home in the mountainous regions of Cappadocia, in central Asia Minor. They spread about, probably eastward toward Armenia, certainly west-

ward to Lydia and the coast near Sardis, and south over Commagene, and over Mesopotamia as far south, at least, as the mouth of the Habor or Araxes River. . . . At one time Nineveh was taken by them, and its gods carried captive. This was at least as far back as 1600 B.C. About this time they took all of Syria, and their southern capitals were Carchemish and Hamath.

The Egyptian pictures show these Hittites to have been a short, stout race, with yellow skin, black hair, without beard, and with a retreating forehead. They also wore pigtails of a very Chinese appearance, with laced boots turned up at the toes, and even in their southern home they preserved the dress of the cold mountainous country from which they had come. When all the buried cities of these strange and forgotten people are exhumed, we shall have a new chapter in the history of the world.

CHAPTER XXI.

Scriptural Sites.

Jacob's Well—Capernaum—Stone from Cana of Galilee—Tombs of Gadara—Ephesus—Recent Discoveries in Crete—Susa.

Jacob's Well is one of the few places in Palestine concerning whose identity there is no dispute. It is about two miles east of Nablous, the ancient Shechem, and its site is acknowledged by Jews, Moslems, Samaritans, and Christians. There is no record of Jacob having dug a well, but the declaration in John iv. 6 is in accordance with universal tradition. The Samaritans, who have dwelt in that locality for about twenty-three hundred years, have never wavered in their conviction that this was the work of Jacob. The well is described as being close by Sychar, "near to the parcel of ground that Jacob gave to his son Joseph" (Gen. xlviii. 22), which he had bought from the children of Hamor. The well is about twelve feet in circumference and seventy feet deep, though it was undoubtedly much deeper originally, having been choked up by rubbish and débris. The entrance to the well is about six feet below the level of the rubbish and dirt which have accumulated around it. It was first thoroughly examined in 1866 by Major Anderson, who made a descent into the well. "The mouth of the well," he says, "has

a narrow opening, just wide enough to allow the body of a man to pass through with arms uplifted; and this narrow neck, which is about four feet long, opens into the well itself, which is cylindrically shaped, and about seven feet six inches in diameter. The mouth and upper part of the well are built of masonry, and the well appears to have been sunk through a mixture of alluvial soil and limestone fragments, till a compact bed of mountain limestone was reached, having horizontal strata which could easily be worked; and the interior of the well presents the appearance of having been lined throughout with rough masonry." Around the stone opening of the well may still be felt the grooves caused by the ropes by which the waterpots were drawn up.

This well is a rain-water cistern, and not a well of living water. This agrees with the contrast in our Saviour's words to the woman of Sychar: "He would have given thee living water." Major Conder says that the well is cut through alluvial soil and soft rock, receiving water by infiltration through the sides. "There appears to be occasionally as much as two fathoms of water, but in summer the well is dry."

There has been some controversy as to the identification of Capernaum, some contending that it is Tell Hum, on the northwestern shore of the Sea of Galilee, not far from the mouth of the Jordan, while Major Conder and others claim Khan Minyeh, about two and a half miles south of Tell

Hum, as the site. Strong Christian tradition from the sixth century onward has, however, fixed it at Tell Hum, and a number of modern authorities prefer this site. The size of the ruins, their position on the eastward road, and the invariable tradition of the Arabs and the Jews seem to confirm this theory. The name also seems to identify—Kefr-na-Hum (Capernaum) meaning the village of Hum.

That, however, which is most interesting and important is the discovery of the ruins of a synagogue, amid the mass and débris of former buildings. The entire surrounding wall of the synagogue was laid bare, and it was found to be better finished and more profusely ornamented than any which have been elsewhere examined. The walls, pavement, and a number of pedestals of columns were found in place, the walls being seventy-four feet nine inches long by fifty-six feet nine inches wide and ten feet thick. The roof had been supported by four rows of seven Corinthian pillars each, forming two double colonnades, with a rich cornice and frieze, of which many portions remain. Many pilasters were found, with Ionic capitals, and a number of stones, notched to receive the wooden beams of the roof. A most remarkable fact is that in this synagogue alone were found, not only the black basalt of the country, but white limestone and marble, which must have been brought, at considerable cost, from a distance. In no other synagogue do we find any

foreign material employed. If Tell Hum is the site of ancient Capernaum, as so many indications seem to prove, then this was the synagogue built by the Roman centurion; for there was probably only one synagogue in Capernaum, and it was there that our Lord delivered the discourse recorded in John vi. 26–40. Another remarkable discovery is that the very lintel of the doorway of this synagogue has been found, and on it is carved a representation of the pot of manna, while it is ornamented with a flowing pattern of vine leaves and clusters of grapes. If this was indeed the synagogue in which our Lord preached, we can imagine the Jews pointing to the lintel as they entered the synagogue and saying to Jesus: "Our fathers did eat manna in the desert." And then followed our Lord's discourse which seemed to be based on that device.

Recently in the French excavations at Elatea in Phocis, a very large flat stone about eight by two feet was found, with this inscription in Greek on it: "This is the stone from Cana of Galilee, where our Lord Jesus Christ made the water wine." The pilgrim Antoninus of Piacenza visited Cana near the close of the sixth century, and states that he saw there two of the water jars in which our Lord changed the water into wine, and also the couch on which the Lord had reclined at the table. Antoninus, after the custom of pilgrims, reclined on this couch and wrote the names of his parents upon it, inscribing a prayer for

them. Part of the inscription still remains, scratched in faint letters on the upper surface. It is supposed that this great stone was carried to Elatea some time after the sixth century, probably having been first taken to Constantinople, whither they were in the habit of carrying precious relics from the Holy Land, and carried from thence to Elatea after the capture of Constantinople by the Latins.

Dr. George Adam Smith, in his "Historical Geography of the Holy Land," gives an account of an interesting discovery made among the tombs of Gadara, which was a striking reminder of the healing of the demoniac as recorded in Mark v. 1–9. Some peasants had dug up the gravestone of a Roman soldier, on which was inscribed his name, Publius (?) Aelius, and a statement that he had lived forty years, and served nineteen; but it also said that he was of a Legion, the fourteenth. "As I read this last detail," says Dr. Smith—"and the word is still stamped on other stones in the neighborhood—I realized how familiar that engine of foreign oppression had been to this region, so that the poor madman could find nothing fitter than it to describe the incubus upon his own life. 'My name is Legion,' he said, 'for we are many.'"

Excavations at the famous city of Ephesus, whose ruins had lain buried for many centuries, were begun in 1870, and many interesting discoveries have been made which are a striking commentary on the

nineteenth chapter of Acts. Ephesus was one of the seven churches of Asia (Rev. ii. 1), and it fills an important place in the early history of Christianity. It was founded by Paul, cared for by Timothy, ministered to by John, and associated in subapostolic times with Polycarp, Ignatius, and Papias. At the time of Paul it was the most magnificent city of the Levant; the great emporium of Asia Minor; opulent and prosperous, celebrated no less for its commerce and the grandeur of its public buildings than for its voluptuousness and the refinements of its civilization. It was one of the cradles of Hellenic mythology, the metropolis of the Ionian confederacy, a great school of art, and especially famous as the seat of the worship of Diana. The great temple of Diana, "whom all Asia worshiped," was one of the seven wonders of the world, and a fane whose magnificence was known throughout the earth. It was four hundred and twenty-five feet long and two hundred and twenty feet wide, being the largest of the Greek temples, and four times the size of the Parthenon at Athens. Designed by Dinocrates, the architect of Alexandria, the temple standing in the time of Paul was the last of eight which stood on the same site; and it remained till the city was sacked by the Goths in the third century, when the temple was burned. Many of its columns and ornaments were taken by Constantine and Justinian to adorn Christian churches. The immense dome of Saint Sophia at Constantinople rises from the columns of green jas-

per which were once in this temple; and two pillars in the great cathedral at Pisa were also transported thence.

Ephesus is now a scene of complete desolation, and a miserable little Arab village is the only representative of the once illustrious and wealthy city. In 1870 the ruins of the great temple of Diana were discovered, after having been buried completely out of sight for centuries. The location of the walls can be traced, and the interior is a great mass of magnificent fluted columns, broken stones, gorgeous capitals, and ruined architraves, overgrown with thistles and rank weeds. The inscriptions found on these remains confirm the truthfulness of Luke's narrative in the nineteenth chapter of Acts. They tell of temples dedicated to the goddess whose image "fell down from Jupiter," of statues erected and altars consecrated to her. She is called the "great goddess Diana" in the Acts, and in the inscriptions "the supremely great goddess Diana." The Roman proconsul, the "deputy" of Acts xix. 38 (see Revised Version); the chief magistrate of the city, called "town clerk" (verse 35); and the Asiarchs (verse 31, margin of Revised Version), who had charge of the religious services offered to the Roman emperors, all appear again and again in the inscriptions. "Demetrius, the silversmith" (verse 24), has even been identified with a Demetrius of the Ephesian tribe, named in an inscription, believed to date about the year 57 A.D.

It was a custom in that idolatrous age to use

portable images or shrines, which were little models of the more celebrated images. A document has been discovered, dated 104 A.D., which tells of a bequest made by a Roman to the city of a certain amount of money and of a number of statuettes of deities, particularly of Diana herself. In this inscription instructions are given as to how the statuettes are to be carried in procession from the temple at all public assemblies. This throws added light on verses 24 to 27. Another famous document has been found, dating from 160 A.D., which is a decree enjoining that the Ephesian month Artemisium was to be kept especially sacred to the goddess. The preamble, which has been restored by Canon Hicks, is almost a counterpart of verses 26, 27. It reads thus: "Whereas Artemis [Diana], the goddess who presides over this our city, is set at naught, not only in her own native town, which she has made more glorious than all other cities by means of her own divinity, but also among Greeks and barbarians, so that in many places her sacrifices and honors have been neglected, and yet she is worthy herself to be set up and to have altars reared to her by reason of the evident manifestations she makes of her presence."

In the thirty-fifth verse of the nineteenth chapter of Acts (Revised Version), Ephesus is said to be the "temple-keeper of the great Diana." The word νεωκόρος, thus translated, which was originally an expression of humility and applied to the lowest men-

ials engaged in the care of the sacred edifice, became afterwards a title of the highest honor. It has been found on a number of Ephesian coins, one of the most noted bearing this inscription having also a representation of the temple and the portrait and name of Nero.

Half a mile west of the ruins of the great temple of Diana are the remains of the vast theater where Demetrius and his companions so excited the multitude against Paul. It was an immense building, said to have been capable of holding fifty thousand people, and much of the great proscenium is still intact. Part of the walls are standing on the south side, and splendid columns, broken walls, and fragments of capitals and bases, all superbly carved and finished in the highest style of Greek art, lie in great piles where this splendid building once stood.

Some very interesting finds have recently been made by two archæologists, Mr. Evans and Mr. Hogarth, in the island of Crete, the modern Candia. This island is in the Mediterranean, sixty miles to the south of Greece, and its original inhabitants were a kindred race with those of Asia Minor, called Cherethites, mentioned in 1 Samuel xxx. 14, and in Ezekiel xxv. 16. In excavating the city of Cnossus, the residence of Minos, the king around whom so many legends cluster, and whom critics have long claimed was wholly a mythical character, these explorers found the palace and labyrinth of Minos, dated 1400 B.C., with bril-

liant frescoes and figures surpassing anything previously discovered, together with a great number of clay globes and crescents inscribed with cuneiform characters, different, however, from the Babylonian writings. They have not yet been able to decipher this Mycenæan writing, though these Cretan discoveries are believed to be of very great importance. Professor Sayce's theory is that the Philistines descended from this race of Minos, and that Caphtor, from which the Scriptures say they came (Amos ix. 7; Jer. xlvii. 4), was a part of Crete.

Recent excavations amid the ruins of the city of Susa have yielded some exceedingly interesting results, and archæologists are beginning to believe that this was one of the oldest cities of the world. It originally belonged to the empire of Elam, founded by the oldest son of Shem, the son of Noah (Gen. x. 22). This city is mentioned in Daniel, Nehemiah, and Esther, but it is of special interest as connected with the romantic history of Queen Esther.

The first excavations were made in 1852 by W. K. Loftus, an Englishman, who found under the mounds the substructure of a large edifice, a number of columns, and a group of trilingual cuneiform inscriptions on the bases of the columns. But the most interesting discoveries were made in 1885 by E. Dieulafoy, a French engineer and architect, who was accompanied by his wife, and who identified the palace of Ahasuerus, or Xerxes.

What is called the palace of Artaxerxes Mnemon is the restored palace of Xerxes, composed of three groups of distinct apartments.

M. Dieulafoy brought a large number of antiquities to Paris and placed them in two large rooms of the Louvre. From these he has made a model of the great palace of Artaxerxes, and "the king's gate," where Mordecai so worried Haman, can now be identified, as well as "the inner court of the king's house" (Esther v. 1), where Esther appeared unbidden before the king; and "the outward court of the king's house," where Haman came to ask for the hanging of Mordecai (vi. 4).

One of the most interesting of M. Dieulafoy's "finds" was the royal seal of the Akhœmenian kings, a valuable gray, opal-like stone, conical-shaped. Two sphinxes guarded the royal medallion, showing by their Egyptian character that this seal could only have been adopted after the conquest of Egypt. Within the winged disk, hovering above the royal effigy, is an imitation of the Assyrian Asshur symbol. This symbol has been found reproduced on all their monuments, palaces, and tombs.

Some later discoveries have been made by M. Jacques de Morgan, who has dug down through forty feet of ruins, disclosing palace built upon palace. He went down through the cities of the Greek, Persian, and Babylonian periods, until he reached what is called the Anzanite city. About six feet below the level of the deepest Greco-

Persian foundations, he began to strike massive walls of sun-dried brick made of fine yellow clay worked with chopped straw. The composition is similar to the building material still in use in Persia and Arabia. In one of the shafts M. de Morgan found an alabaster vase bearing an inscription with the name of Xerxes, which was the first text of this king found in Susa.

M. de Morgan also found a stele of King Naram-Sin, the son of the famous Sargon, of Assyria, who lived 3800 B.C., and who here records a victory over the Elamites. At the top of this stele are three singular representations of the sun with its rays. Below is the gigantic helmeted king, armed with an arrow in the right hand, a bow in the left hand, and wearing a semi-long costume and sandals, with a dagger in his belt. His beard is long, according to the Chaldean and Assyrian fashion. He treads under his feet dead enemies, while in front of him another one falls wounded and attempts to pull out the arrow which pierces him.

In the brief outline given in these pages of the marvelous discoveries of recent years, we have only opened the way for fuller investigation. The triumphs of the spade and the pick promise to continue, and no one can tell how broad will be the horizon of the future. All these discoveries are so many commentaries upon God's word, not only vindicating its historical accuracy, but throwing a flood of light on many obscure passages which we were not able previously to understand. Many

names, for example, in that strange tenth chapter of Genesis, which meant nothing to us, and which we were scarcely able to pronounce, we have found inscribed on monuments, tablets, walls, and foundation stones, and to our amazement they prove to be the names of cities, empires, and races of that old buried and forgotten world, which goes ages beyond what we thought a few years ago was correct chronology. Before 1870 there were six hundred and twenty-two places mentioned in the Old Testament as located west of the Jordan. Of these, more than half could not be identified; but the work of the Palestine Exploration Fund has succeeded, by their own statements, in identifying one hundred and seventy-two more of these localities. Thus we are learning in every way to know the Bible better, and to have a broader, deeper, truer faith in its revelation of God and in its record of God's dealing with man. These treasures have been wisely and providentially hidden during all these centuries, to be revealed at the very period when they were most needed. They have come from mound and tomb to testify to the accuracy of scriptural statements. The Bible history stands to-day upon the firmest and clearest foundation. Other things may pass away, and much of what we call science and philosophy may be displaced, but the Word of God and he that doeth the will of God abide forever.

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